

The Living Church

Rev Alexander Allen
305 Palm Ave
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VOL. LIII

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OUR LORD would have His people to be in the world, and yet to
be separate from it. He would have them be separated, not by
isolation from it, but by living loyally under Him as their King,
where His claims are denied and His rule is rejected; by courage-
ously living in obedience to righteousness where desire is too gen-
erally the impelling and formative power. To live in the world as
Christ's soldiers and servants; to witness for Him by word and deed
as we live in obedience to His will—this is the separation which
Christ teaches, this is the separation that gives glory to God. Woe
be to us if we fail in expressing by loyal obedience here our loyalty
to Christ as our King! To fail here is to bear stamped on us the
brand of a traitor's moral cowardice, and a brand of greater shame
than it no mortal brow can bear.—George Body.

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VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 24, 1915

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EDITORIALS AND COMMENTS

The Spiritual Side of the War

A CURIOUS story has received considerable circulation through the press telling of angelic visitors being visibly present on a battlefield during the British retreat from Mons early in the war, which, according to the story, protected a considerable number of the army from the annihilation that seemed inevitable. The report has been cleared up by the statement of a journalist that he had written such a story, purely as fiction, without the least thought of it being taken as fact, and that in some way it had been connected with the reports of actual occurrences. Of course the reported incident did not occur. But it may give us the opportunity to consider what is the place of spiritual forces in such a war as is now being waged.

Is God interested in the war? Does He care which side wins? Does He grant assistance to the one side as against the other? Does He still give His angels charge to protect His children who are in danger, lest they "hurt their foot against a stone"? These seem difficult questions in these days that are so far removed from Alleluia victories and in which armies are not arrested by an *In hoc signo vinces* in the skies. Yet, just because we are Christians, we are bound to face them.

God is NOT responsible for this war. The Son of God gave both principles and life-giving energy whereby those principles may be put into practice, such as are quite sufficient to put an end to war between Christian nations. The world's diplomats have chosen not to apply those principles to the foreign relations of the nations. Just as we Americans had a revelation, not many years ago, how far Big Business had departed from principles of uprightness and determined that we would force it back into honorable channels, so our eyes have now been opened to see how far the world's diplomacy has shifted from Christian principles. Nations, knowing the dishonor that has so often attended their own intrigues, have, naturally, had no confidence in each other. Nineteenth century international history is a story of repeated defiance of the moral law on the part of the nations. How colonies were obtained and kept, how annexations of territory were made, how the weaker states have been played off against each other, how dissension has been sown between these, how nations have made war for selfish purposes, how they have been robbed of the fruits of war, how secret treaties and clauses in treaties have been negotiated, how there have been deep plotting and intrigue—these are merely the facts of European history of the nineteenth century, as of every other. Each of the present belligerent nations has diplomatic crimes enough charged to it on the pages of history to justify Almighty God in visiting His wrath upon it in this present day of judgment. If we in the United States have been largely free from complicity in these deeds of darkness, it is because we have only lately taken our place among world powers, we have studiously carried out George Washington's policy of avoiding entangling

alliances with other nations, and, more than anything else, the fact that a treaty is valid only with the advice and consent of the senate has made it impossible for intriguing diplomats, if there have been such in our cabinets at any time, to enter into a secret treaty that would not be worth the paper on which it was written. American publicity and American national isolation, rather than any superior moral quality in our people, are responsible for our cleaner record in international politics, and we may fondly hope that a democracy is less susceptible to the intrigues of diplomacy than is a monarchy. We have no right to emulate the pharisee in contrasting ourselves with these "sinners" in the capitals of the older nations; but yet the fact that through our national circumstances we have not been greatly involved in the international scandals of the old world has undoubtedly given us a hatred of such diplomacy rather beyond what is felt in other nations; and when the present war shows us what is the inevitable end of this sort of diplomacy, it helps us to see beyond the immediate issues of the days before the war broke out, to the larger causes that were brewing in all the nations long before.

No, whoever may rightly be charged with responsibility for the war, it is not Almighty God. His counsels have not prevailed in the foreign offices of the nations. This is not to say that there was no distinction between right and wrong in the immediate issue of the war, and Americans, examining the evidence as impartially as they could, and determined that our own nation should be kept out of the maelstrom, have, with pretty general unanimity, appraised the immediate right and the wrong in the struggle. The diplomatic crimes of past years, all of which helped to create the condition out of which war emerged, are largely forgotten in the face of the unprovoked attack upon Belgium in spite of the sacred word of the invading power.

But is God willing thus to forget the long chain of occurrences that created the condition? Is He able to look on the spectacle of more than twenty million men lined up against each other, and remember only what was done amiss by any one of the belligerents in the month of July, 1914, and since? It is perfectly certain that He is not.

THUS WE CANNOT look to Almighty God to act as a mere national deity in this crisis. He must rebuke the nations for the long series of national abuses of which they have been guilty. He is not arbitrarily punishing them; the diplomatic intrigues and sins of the past had their punishment inexorably tied to them, and this is it. Europe is reaping what Europe has been sowing, in the century that has elapsed since the last cataclysm, when Napoleon was finally repressed. It is a terrible thing when the human soul reaps the consequences of sin; but when nations, numbering scores of millions of individual souls, also sin, the consequence of their sin must be

on a scale commensurate with its awfulness. The nations are paying the penalty for the sins of the nations.

But there is another side to it. God is a God of love, and not of hate. Whenever any of the nations has approached a little nearer to a high ideal, whenever right has prevailed, whenever there has been nobility and national unselfishness, God has marked it and has blessed it. In the hour of the trial of the nations, God alone is a constructive force. Men may tear down; He is building. Souls may be hurled by thousands into eternity, He is ready for them. Other thousands are maimed and crippled. His grace is sufficient for them.

Nations rise and fall. No one can say positively that this nation or that will endure. But this we do know. Everything that makes England—to take one of the nations as an example where any other would answer as well—worth saving, will endure. What lives is not necessarily the institutions that the people have built up, but the character that has permeated the people. A nation may fondly dream that its particular culture can be forced upon other people by war; the reality is that, trying this, it is apt to lose its own.

Rome was destroyed by the invading Goths and Huns; but everything that was strong in Roman civilization not only endured but finally conquered the conquerors. Normans conquered Englishmen only to become Englishmen themselves. And in our own country, scarcely fifty years have elapsed since the union was cemented together and slavery was abolished as the outcome of war, in which half the nation had to suffer all the pangs of defeat; yet to-day, before even that generation has passed away, not a voice is raised in our land in favor of division of one nation into two, nor could a handful of votes for the reestablishment of slavery be secured in any southern state. History is full of the lesson that God rules and works His purpose out in spite of the decrees of wars. It is because we Americans see the amount of good in the culture both of England and of Germany that we know that neither nation is destined to be wiped out, and that the character of the English people and the German people which, in spite of the horrors of the war, is really strong, would endure though their nations were wiped out.

All that is of God in our civilization will endure.

THE HOLY SPIRIT is brooding today over the chaos of Europe. He lives in every soul that has received Him and not cast Him out. A British and a German soldier are matched in a frenzy of combat, and the Holy Spirit is dwelling quietly in each of them. Each of the millions of combatants is doing his little part in a combat that is all one grand mistake, but in which every noble impulse and deed is a positive asset to his country, whether he lives or dies.

There are angels in plenty on the battlefield. They remain invisible because our human eyes are not focussed to see them. And in the midst of all the carnage and horror and torture, God cares. God knows. God loves.

BUT WE HAVE not yet answered the questions with which this consideration began.

God will undoubtedly see that good triumphs ultimately over evil. How He will secure that, no one knows. One cannot read history intelligently without seeing God continually guiding the course of events; but one can see frequent chapters in which evil triumphed over good. Why was the Moslem invasion of Europe triumphant for a time? Why were the civilization and Christianity of northern Africa overthrown? Why was the early British Christianity overcome in most of the land? Why was Christianity as a corporate force exterminated in China and Japan? Why did the Reformation movement fail completely in southern Europe, run into excesses in the north, and really strike a right balance nowhere? Why is Mohammedanism now outstripping Christianity in Africa? These questions undoubtedly have answers that are in accord with the divine purpose, but the facts related in the questions do show that the intervention of God to secure the immediate triumph of right over wrong cannot be certainly anticipated. It must be that God is counting on something greater than overruling the forces of evil by greater force. He must be teaching us that only to the extent that we get the world to *practise* the Christian religion will civilization itself be safe. He is probably demonstrating that guns can neither protect nor destroy the forces of righteousness. He evidently does not encourage us to believe that we can, as nations, as Churches, as individuals, play fast and loose with the gospel message

and then look to Him to preserve our civilization from the effects of that folly. It must be that He expects us to learn that love is the only international force on which He Himself counts for ultimate victory.

What He does is, rather, to preserve each one of His children in the midst of danger. The charge to His angels may be that many, many souls shall be taken through sudden death to the place where all things are made right, and that divine comfort shall be given to many, many in pain or distress or bereavement. He protects, not *from* these, but *in* them. So are His children safe, whatever be the dangers that surround them.

The angels are on every battlefield, just as they are in every house of joy and in every house of mourning; but we need not anticipate seeing them with the eyes of our flesh. Faith is not yet changed into sight.

And beside this certain protection of His beloved who are in danger, the urgent need of the *true* evangel as the only way of peace for nations as for individuals stands clearly above all else. Let the Church in each nation make it its duty now to secure the allegiance of the nation itself to the way of the gospel.

THE interesting letter of Archdeacon Nies from Munich is very informing as to conditions which he has found in Germany, where, as has already been stated, he has been obliged to assume temporary charge of the American church in Munich. He may be depended upon to exercise the delicate office of spiritual representative of the American Church under the difficult circumstances that must necessarily attend the work. In the meantime the distribution of THE LIVING CHURCH WAR RELIEF FUND is made direct from this office to the various churches on the continent, according to the needs as they are presented to us. First comes what is happily described by our rector at Rome in a recent letter as "an exhibition of ecclesiastical solidarity rarely felt in our system of parochial independency and more seldom shown by concrete aid"—the maintenance of the American churches on the continent of Europe themselves by the aid of the Church at home, when local resources failed them, and second, subordinate to that first purpose but appealing also to the popular imagination at home, the extension of relief through Church channels, to be administered through each of the Church's centers in Europe. That is the twofold purpose of the fund, without which it would have been difficult indeed for the disgrace of desertion of our post in the time of greatest need to have been avoided.

The following is the list of contributions for the week ending Monday, July 19th:

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* For work among Belgians.

† Special for Munich.

ANSWERS TO CORRESPONDENTS

NIOBRARA.—Literature pertaining to the Boy Scout movement may be obtained by addressing Boy Scout Headquarters, 200 Fifth avenue, New York City.

W. N. W.—(1) It would seem to us appropriate in Prayer Book revision to drop the word "militant" from the bidding to prayer for "the whole state of Christ's Church."—(2) The reminder of the erection of "the Christ of the Andes" by two South American republics is indeed pertinent in view of the unhappy expressions used in the recent Latin-American bulletin.

ANON.—(1) The festivals of the Blessed Virgin are also those of our Lord. The Prayer Book kalendar will show you which they are, and the English Prayer Book recognizes in addition the Conception B. V. M. on December 8th, and the Nativity B. V. M., on September 8th.—(2) The term "Lady Chapel" arises from the old English custom of dedicating small chapels in church buildings to the Blessed Virgin as "Our Lady."—(3) Fasting communion is universal in the Greek Church.—(4) Differences in making the sign of the cross in the different communities are due to custom alone.—(5) The vows taken in all religious orders are those of poverty, chastity, and obedience.

THE SPIRIT OF PRAYER

By H. C. TOLMAN, D.D., LL.D.

EIGHTH SUNDAY AFTER TRINITY

THE spirit of prayer is unselfishness, a humble yielding to God's will, a conformity to the divine purpose, an earnest desire for the realization of God's Kingdom on earth.

How we see this illustrated in the life of our Lord! His great prayer in agony of anticipated suffering was for His disciples: "Glorify them with Thy own Glory." Never did Jesus pray for Himself except for strength to suffer and to bear, except for complete submission to the Father's will: "Let this cup pass from Me, yet not as I will but as Thou wilt." His last prayer on earth was not for Himself but for His taunting, mocking executioners: "Forgive them, for they know not what they do."

How unselfish is the Lord's Prayer which He has taught us! "Our Father," "Thy name," then the petition for daily strength, for the spirit of forgiveness as the basis of accepted repentance, and for deliverance from evil. Whether we interpret this last word in the abstract sense, or as the personal active power, yet it is one and the same, the evil of the lower self, pride, deceit, indulgence. Deliverance from evil is the emancipation of the soul from selfishness.

This is the first step toward the Christian life. This is the first prerequisite before the spirit of our Lord can dwell in us. For God to glorify us with the glory which Christ had is for God to give us the Christ sacrifice and service.

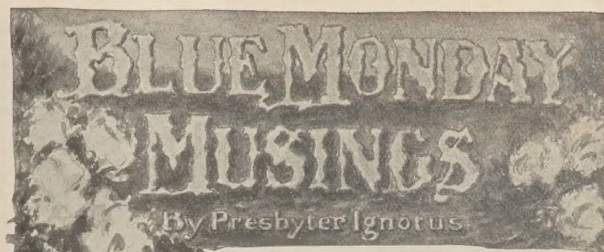
When once the soul enters into this spirit there comes a vision of glory more and more transcendently splendid as life moves on, a vision not revealed to seer or prophet, to the great or to the wise of earth, but to the humble heart which knows what it is to serve.

There is a lesson which we can gather from the Sistine Madonna that the oversea visitor to the Dresden Gallery fails to observe. We must remember how the picture was painted by Raphael as an altar-piece for the Church of San Sisto at Piacenza. The art of illusion, though generally condemned by critics, is practised here with splendid effect. The figures are life size. On one side of the Madonna and Child stands the martyr St. Sixtus II., on the other Santa Barbara, martyr and patron saint of the Church at Piacenza. They do more than serve as a balance of counterpoise to the central group of the blessed Christ Child and His Mother. It is true that some critics have remarked that they were out of place and that the Madonna with her babe would be more effective without them. This is not so, as J. C. Van Dyke recently pointed out. If we could have seen the picture, not in the cold unattractiveness and incongruity of the art gallery, but in the old church, above the sacred altar blazing with many lights, through the smoke of the incense, amid chanted prayers, it would seem that the painted curtains were withdrawn as the veil between earth and heaven, that each cherub rests on the altar itself while, surrounded by the heavenly host, Mary and the Christ step forth to listen unto the prayers of the faithful. And now the effect of the two side figures comes upon the beholder. Santa Barbara turns toward the kneeling people in the attitude of prayer. She is praying for them. The old St. Sixtus points his finger toward the congregation as he gazes into the face of the Mother of God. He is saying: "Not for me, but for them."

Is this out of place? No. It glorifies and hallows the scene. The unselfish prayer of the holy man and of the beautiful martyred girl is the spirit which we all must have when we come, as they, into the presence of the Christ Child.

This is Christ's spirit. This is Christ's prayer. This is true Christian supplication, the prayer of those whose lives have been beautified by His holy and unselfish presence.

To "give thanks to Him for all things," is, indeed, a very difficult duty; for it includes giving thanks for trials of all kinds; for suffering and pain; for languor and weariness; for the crossing of our wills; for contradiction; for reproaches; for loneliness; for privations. Yet they who have learned submission will not find it a hard duty; for they will so entirely love all that God wills and appoints that they will see it is the very best thing for them. Hereafter they will see all the links of the chain, and how wonderfully even those have fitted, which at the time seemed to have no adaptation or agreement. This belief enables them to praise Him, and give thanks now for each thing, assured that as it has been so it will be—that the God of love will do all things well.—*Priscilla Maurice.*



VERMONT priest finds this in his historical study, and sends it as worthy our consideration in these troublesome times:

A Declaration of the Rights of Peoples.

Presented to the Convention in 1795 by Henri Gregoire, Constitutional Bishop of Loire-et-Cher, Member of the Convention, Catholic Republican, who refused to apostatize during the Terror, and presided over the Convention in his episcopal habit.

This had the approval of the Committee of Safety, but was not authorized for fear of the Nations; deemed not expedient.

"Every nation is free and independent, no matter what the population or its extent of territory. This sovereignty is inalienable.

"One nation ought to act in regard to others as it desires them to act towards it. What man owes to man, a nation owes to another. (The Golden Rule as to nations.)

"Each people has the right to organize and change its own government.

"One nation has no right to meddle with the affairs of another.

"The only government that conforms to the rights of a people is that which is founded upon equality and liberty.

"Each nation is master of its own territory.

"Each nation has the right to refuse entrance into its own territory and to expel therefrom foreigners when its safety demands this.

"Banishment from a country for crime is an indirect violation of the foreign territory.

"Undertakings against the liberty of one people are an attack against that of every other.

"A people ought to engage in war to defend its sovereignty, its liberty, and its property.

"Treaties among people are sacred and inviolable."

A LETTER from Abbé Volet, the good priest of the Old Catholic Church in Paris, refers interestingly to a strange survival in the religious life of France to-day, *La Petite Eglise*:

"The Constitutional Church," he writes, "was a purely state establishment, created by the National Assembly—a new 'church,' erected in despite of the legitimate rights of the French Bishops who had been deprived of their sees by the civil power with no canonical sanction. So it was rightly considered schismatic. It was entirely suppressed when the *Concordat* was established, in 1801.

"The Little Church was made up of the old legitimate Bishops of France, with the clergy and laity attached to them, who were equally opposed to the Constitutional Church and to the New Church of the *Concordat*. The Little Church represents and continues the ancient Church of France before the Revolution. Alas! it has lost the episcopate now, and the groups who exist to-day are made up wholly of laymen, who have no other sacrament ministered among them except Baptism. They acknowledge the others, however, and profess the Catholic Faith unwaveringly. We have fraternal relations with these groups, and we expect to see the priesthood revived among them by means of the Church of Utrecht, under whose jurisdiction our parishes in Paris and Nantes have been placed."

A singular parallel to the Non-juring Church, or to that fragment of Christianity surviving the last Japanese persecutions, and preserving only Baptism and the Faith.

FROM North Carolina comes a report of an interesting address delivered at the Baptist Seaside Chautauqua by Professor W. J. McGlothlin, of the Southern Baptist Theological Seminary, Louisville, Ky., on "The Origin and Doctrine of the Episcopalians."

"In his address, the 'Origin and Doctrines of the Episcopalians,' Dr. McGlothlin showed how the Catholic Church in England was cut loose from the papacy through the legislation and efforts of Henry VIII., how it was reformed by the theologians of the reign of Edward VI., how England was put back into the Catholic Church by Mary Tudor, 'Bloody Mary,' and how Elizabeth finally established Protestantism in England in the form of the Episcopal Church.

It is nearer the Catholic Church than any other form of Protestantism, retaining in England the old Catholic organization, large elements of the Catholic worship, the old Catholic Church. It is still the Church of England.

"In America it has been freer, but here also it is more like the Catholic. There are three parties, the High, the Low, and the Broad Church. It has had many able scholars, ministering to the aesthetic and the social."

Professor McGlothlin is feeling after the truth, anyhow, though we might reasonably fault his terminology, as reported.

AMONG the curiosities put into my hands recently is this letter, addressed to several of our Bishops, by an aspirant who knows his own worth:

"From childhood it has been my cherished ambition to enter the ministry, which of late has become somewhat of a passion. I was raised in the P. E. Church, and at the age of sixteen held a lay reader's license.

"After completing business studies, wherewith to make a living, at — University, I have endeavored to prepare myself as best I could under existing circumstances, and for two years pursued the B.D. course.

"For the past three years I have been a communicant of the Reformed Episcopal Church, and have been actively engaged in its evangelistic work. I have not, however, taken my letter from the P. E. Church.

"This is somewhat of a Philemon letter, but the burden thereof is to inquire whether or not there is any possibility of your being able at any time in the near future to assign to a church in your jurisdiction a manly man twenty-six years of age, in the best of health; possessing executive, clerical, and diplomatic ability; with a business experience possessed by few, if any, clergymen, which enables me to deal with men; an orator, a musician, vocal and instrumental; one who can do the work of an evangelist; and last, but not least, a Bible student, neither knowing it all nor ever hoping to; but desirous of entering the ministry because of a passion for the work and that I may live day by day in the Bible.

"This is written to you without prejudice.

"An early reply will be appreciated, because same may enable me to decide something I now have in tow."

THIS LOVELY old prayer for one just departed is by Bishop Hickey, the non-juror; I find it among papers put away twenty years ago:

"A PRAYER OF BISHOP HICKES

"O God, who art by Thy nature immortal and everlasting, by whom all things mortal and immortal were created, and who madest Thy rational creature, man, the inhabitant of this world, subject unto death, but hast promised him a resurrection unto eternal life; O God, who dost not suffer Enoch and Elias to undergo the sentence of death; O God of Abraham, Isaac, and Jacob, who art the God of men, not as they are dead but as living; because the souls of all live unto Thee, and the spirits of the just, whom no torments can touch in any degree, are in Thy hand, they being all holy in Thy sight; do Thou, O Lord, now look upon this Thy servant, whom Thou hast chosen and taken from this into the other state. O Thou lover of men, forgive him all his offences which he hath committed willingly or unwillingly against Thee; and send Thy benevolent angels to him to conduct him into the bosom of the Patriarchs, Prophets, and Apostles, and of all Thy righteous servants who have pleased Thee from the beginning of the world; into that region of light, where there is no sorrow, no grief, no lamentation, but a calm and quiet place of bliss and blessed spirits, and a haven of rest, free from the storms and tempests of this world, and where the souls of the just converse together in a joyful expectation of their future reward, and behold the glory of Christ. In whose name, we beseech Thee, O Father of spirits, to accomplish the number of Thine elect, that we, with this Thy servant, and with all who have gone before us, and who shall follow us to their promised rest, may have our consummation of perfect bliss, both in body and soul, at the resurrection of the dead; through our Lord Jesus Christ, who rose from the dead, and ascended into Heaven. To whom, with Thee and the Holy Ghost, be all glory, honor, worship, thanksgiving, and adoration, now and forever. Amen."

I AM HEARTILY glad to see that the *Holy Cross Magazine* of July gives space to a considerable review of *The Archbishop's Test*. The book is really well worth reading; it is suggestive and stimulating; and its standpoint is that of one who believes the Catholic Religion. If only there were such Archbishops—or Bishops!

ONE WHOM I knew intimately, and whose memory I revere, once in my hearing remarked that, "unless we love people we can not understand them." This was a new light to me.—*Christina G. Rossetti*.

ARCHDEACON NIES IN GERMANY

Incidents of the Trip and How He Arrived at Munich

GERMANY AS SEEN FROM THE INSIDE

MUNICH, BAVARIA, June, 1915.

MY duties having called me temporarily to Munich, I started from Lausanne in time to reach there before the 30th of May. It may be of interest to the readers of THE LIVING CHURCH, in view of the varying impressions in America of actual conditions in Germany, to have a brief account of my experiences on the way up and since arriving.

The entrance of Italy into the war, a few days before I started, made me anticipate a somewhat adventurous trip. The lookout for spies, and the reported feeling against Americans by Germans, rather helped the anticipations.

The probability that the railroads on the southern border of Germany and the corner of Austria at Bregenz, through which we would have to pass, would be congested, made it seem wiser to start a few days earlier than would ordinarily be necessary. Complications, if they arose, would then, probably, have time to be adjusted. I accordingly set out on Tuesday afternoon to reach Munich before the following Sunday. My wife was with me, and I cannot exactly say that she shared my apprehensions, as she had them all and more.

On reaching Zürich, where we had arranged to stop over night, we found the railroad station filled with soldiers at attention; and it seemed that about half the Swiss army was in the large Place de Gare and in front of the Hotel Victoria where we were to stop. What did it mean?

It turned out to be only that the Duke of Avarna, Italian Ambassador to Vienna, and the Baron Macchio, Hungarian Ambassador to Rome, were each on his respective way home through Switzerland, and were stopping over in Zürich at the Victoria. The Swiss Government had furnished this military guard against accident. The Prince Von Bülow and his suite occupying seven cars were also in Zürich at the same time but remained in their train.

The next morning we started for Lindau on the German border. To reach it we had to go through St. Margarethen on the Swiss border and there submit to an examination of passports, and luggage for contraband and forbidden "enemy writing." This last item seemed a simple enough matter. How could there be any difficulty about "enemy writings" when one is conscious of rectitude born of good will to all? Just then a thought occurred to me. I had a lot of clippings from French, English, and Italian, as well as Swiss papers, with whole or partly furnished translations of some of them, in my trunk and hand baggage; and in one of the trunks, several packages of letters, many of them from France and Italy and England. I did not remember just what was in them but they were by no means all friendly to Germany. Then I recalled reading some where how careful Switzerland had to be to give no offense to either Germany or France as her food and supplies reached her from both countries, and both had a trick of holding up transports if dissatisfied—so the rules relating to contraband and the censorship were strictly enforced. What made matters somewhat worse was the information received from the hotel at Zürich, that my trunks which I had checked through from Lausanne to Munich would not go through but would be held up on the Swiss border for this very search. The white equine of dreams began to show up with flaming nostrils. Why had I been so careless?

By this time we had arrived at St. Margarethen and the order came: "Umsteigen!" The hand baggage was spread out for inspection. The first thing found by an official with a head as near the shape of a sphere as was possible was a half finished manuscript translation of an article from a Swiss journal.

"What is this?" he said, opening it.

I told him what it was and suggested his reading it, or in part.

"But it is in English," he said, "I can't read it."

"Well, that is not my fault," I answered; "I will read it for you."

"That won't do," he said; "it might be forbidden enemy writing. I can't let it pass."

I suggested the calling of some official who could read English, which resulted in the appearance of the head inspector. He asked about the paper, read two or three lines, comparing them with the clipping from his own orthodox *Zürcher Zeitung*

and passed the three pieces of hand baggage with no further comment than a good natured grin at the gentleman with the round head.

Then I broached the terrible subject of the trunks. The checks were examined and the information forthcoming that the trunks had not been put off at St. Margarethen—that I would probably find them at Lindau in the German custom house! The white equine with the flaming nostrils began to open his mouth and I thought I could count seven rows of teeth. All those papers and letters from enemy countries to be examined at a strange German custom house! I remembered the poor rector of St. Paul's at Rome, for twelve hours in an Italian jail on suspicion of being a spy, and for far less cause. Well, I must face my fate!

The train arrived, first at Bregenz in Austria, where we were under guard and not allowed to descend; and then at the dreaded Lindau, and we left the train to face a long row of German officials examining passports. They were a good looking lot of men, intelligent, sharp, and, oh, so "strictly business." They read every word of the passports, compared the information with the entries on their books. They asked many and detailed questions: "Where did we come from? Where were we going? Why? How long did we expect to stay?" etc. Everything seemed to be satisfactory and we were passed with a rather good natured remark by the head officer. Then I was ready to face the trunk matter. I found the proper official and handed him my receipts. He looked over his baggage books and after a minute gave me the information that my trunks were not at Lindau; that I would find them, as my receipts indicated, at Munich. They had not been put off at all, either on the Swiss or the German border. So nothing happened to me thus far.

We then continued on to Munich. The German train was a comfortable, clean express, which started on the nick of time. The first thing that impressed me was the remarkable quiet all about. This was noticeably in contrast to Switzerland, which, being neutral, was in a constant ferment of discussion about war questions by "many men of many minds." Here there seemed but one mind, and it made for quiet. The countryside seemed to reflect this quiet. It was almost impossible to realize that one was here in the heart of the most terrible fighting machine in the world. From the car window through which a cool afternoon breeze was blowing, appeared rolling fields of gently waving grass, with here and there quiet groups of hayers—men swinging scythes and women throwing the light grass on forms to dry. In other fields were haying carts, peaceful and bucolic with their quiet patient oxen. Watching an ox cart in a hayfield in Southern Germany is a nerve sedative. It is restful. It suggests deliberation. It seems to say "Things will get done without nerve-racking fuss and hurry. Take things calmly, like me!"

Every now and then the train would pass a way side cross which fitted well the surroundings, the silent haying groups, and the wooded parks with their sunlight and shadows of pines.

The train made its first stop and we saw at the station a convalescent wounded soldier. He seemed a good deal of a wreck. He was using two canes and dragging a wounded or wooden leg. He paused before a (for him) ominous looking stairway that led to the tunnel under the tracks. The reason for his hesitation was evident to a station official who came up to him and without comment placed the lame soldier's left arm across his own strong shoulders, and his own left arm around the soldier's waist and very gently led him back of the train and across the tracks in spite of the conspicuous sign: "*Es ist verboten!*" This feeling of more than kindness to the wounded soldiers is conspicuous and general everywhere in Germany among all classes. There are a great many such soldiers to be seen everywhere.

In a little while the train conductor, who was good natured, came into our compartment (we were the only passengers in it) and told us that, if we were interested, we would be able to see a camp of prisoners lying quite close to where the train was to pass in a few minutes. It was very kind of him to take the trouble to inform us, entire strangers, of the sights, so we thanked him and stood out in the train corridor to watch. Soon the camp came in sight. It was a village of clean, freshly painted barracks surrounded by a fence and in a grove of pine trees. The prisoners, some with uniforms, but most of them with civilian and military clothing mixed, were, some drilling for exercise, others lounging about, some talking with visitors, and some playing games, with still others looking on. The conditions did not seem hard, judging from my very superficial

survey. In the near future I will try to get a pass to visit the camp, and talk to some of the men. It is not very far from Munich.

I want to say a word about the food question. And first, about the "*Kriegs Brod*" (war bread) and its scarcity. A good lady in Lausanne was so sorry for us on the bread question, that, as we were leaving, she said, almost with tears, "Do let me send you at least one loaf of bread a week. I hear such awful accounts of its scarcity."

After we left Lindau, finding that there was no dining car on the train, we asked the conductor about an available restaurant stop on the way. He told us the train did not stop long enough anywhere for luncheon, but he offered to telegraph ahead to a good place and have something brought in to us, which we could eat on the little folding table in the compartment.

The luncheon consisted of sandwiches made of "*Kriegs Brod*" and ham, two extra rolls, and some fruit. We certainly had as liberal a supply of bread as we wanted. Criticism of the bread as unpalatable or coarse is really nonsensical. The proportion of potato starch with which it is mixed gives it about the texture and taste of a rye loaf mixed with more than the usual quantity of white flour. Since coming to Munich we have been to a number of luncheons and teas, and at all of them there was a variety of bread, biscuits, and cake, served of both mixed and white flour. A hostess can manage this easily without breaking any rules. The allowance of flour to each family is regulated by the number of individuals (including servants) in each family. It is really liberal enough to permit that, if the condition of the family is such that they can afford a varied diet, they can economize the flour at some meals and have it for entertaining purposes at other times. For the poor whose diet is not so varied there is a considerably larger quantity of flour allowed. Beside, substitutes for wheat flour are often used. At one table, I remember, biscuits were served of flour made of chestnuts. Yesterday's journals made the announcement, that from now on there will be a twenty per cent. larger allowance of wheat flour to each individual.

As for food in general, we have been able to obtain about the same quantity and variety as we have had anywhere else. Prices of most food articles seem to be about normal for the season, or a little above normal, except meat prices, which are quite high. The Government takes a hand in regulating prices, but not directly; that is, not by fixing prices, but by regulating the demand or supply. A case in point will be interesting. The prices of veal and pork having shown a tendency to get beyond control, a Government order appeared in the daily papers prohibiting, till further notice, the making and sale of sausages containing these ingredients. Considering the people's fondness for this type of sausage, the effect on the demand for veal and pork can readily be seen. In about a week appeared a newspaper item stating that the prices of veal and pork had become normal owing to the order. The quite remarkable thing is the willingness and alacrity with which such an order is obeyed. In all matters of this kind there is seemingly perfect coöperation between the Government and the people.

I had read in English, French, and American, papers that dogs, and even the animals in the Zoological Gardens, were being killed off to save the food that they ate. I never saw more dogs in any city than I saw in Munich and I visited the Munich Zoo with an old resident. The animals were all there and the old resident said there was no appreciable difference in their numbers.

Another current and much believed report is that the people in Germany don't get the real news; that they read only reports favorable to their side. I myself, on a street corner in Munich, bought the London *Times*, which is regularly for sale. I saw displayed at the same kiosk the Paris *Matin*, the Paris *Journal*, the *Figaro*, the Italian *Courier del la Sera*, in fact most of the leading papers of the hostile countries. The only limitation which the censor seems to place upon their sale is that they are a week old. Of American publications the American Church Library here has regularly on file the New York *Times*; the New York *Sun*, the Boston *Transcript*, and nearly all the leading American magazines. There certainly is no lack of pro-Ally statement and literature. But the Germans are not limited to getting the news of the opposing side after it is stale. The Swiss papers, which print the news and articles on both sides, can be bought on the day of issue. I myself quite regularly buy the *Bund* of Berne, the *Neue Züricher Zeitung*, the *Journal de Genève*, and others. The news dealers combine thrift and

patriotism by charging about 17 cents of our money for the *London Times*. I don't buy it often at that rate, but if one doesn't mind this war contribution he can have the *Times* daily. Even the leading newspapers of Germany, while of course they give about nine-tenths of their space to their own favorable news, print the official reports of the other side daily. I have on several occasions compared these reports with those printed on the same date with the Swiss papers and found them the same.

But I had almost forgotten to complete the history of the trunks and the dreaded examination of the letters and papers dated from enemy countries. What happened, after all my nightmare on the subject, was, that they were passed with nothing more than a few questions as to their contents.

There is a feature of the German war life in the cities which is marvelously impressive—the moving out of the troops to the front. People familiar with other parts of Germany say that it is about the same in other cities as here, so I will speak only of Munich.

Moving of
Troops

On my first night here, I was awakened about four in the morning by the sound of singing—the singing of men. It was at some distance, but drawing nearer. As I listened, half awake, I could hear that it was a very large chorus. I got up and looked out of the window. As far as I could see were troops in grey uniform, with what looked like heavy packs on their backs and guns on their shoulders. They were on their way to the trains for the war. So clean and machine-like was their marching that their feet struck the pavement like one blow, and making a powerful rhythm for their song. This sounded out strong, high, and clean cut in the early morning. The effect, when heard for the first time, and taken together with the sight of these young men in strong, harmonious motion, was thrilling and at the same time melancholy. One could not get away from the impression: "We, who are about to die, salute you!"—and with a song! How many of these splendid looking fellows—for they were that—would never return? How many would return maimed or blinded? We civilians cannot possibly grasp the horrors of modern war, the slaughter produced by modern artillery, and the dreadful results of the mere immensity of the masses thrown against each other. I talked the other day to two officers temporarily back from the Carpathians on a mission. I asked them for some incidents of one of the battles there. They begged me not to ask them. They wanted to try to get the scenes out of their minds, but they could not, they said, if they lived a hundred years. In the Carpathians, they said, the blood literally ran like red brooks, and the objects that caught the eye and attention were not so much the bodies of the dead and wounded as the immense masses of arms and heads and limbs and trunks, the work of the artillery.

But in the case of these young men, marching to the front with great sounding choruses, there is no melancholy. The spirit is the opposite; eagerness, a tremendous solidarity of will, counting the cost as nothing. Whatever unwillingness there may have been at the beginning of this war, there is nothing of that present now. I can say truly that the strong impression is left on me, that these people tremendously believe in their cause, have confidence in themselves, and are ready to make all sacrifices. They may be deceived, they may be in the wrong, they may be all that their enemies paint them; but that is the impression they leave on one seeing them and not getting impressions merely from reading. Two or three times a day since I have been here I have seen and heard these marching columns, but never without that strong tramp and song. Perhaps something of the German spirit, as I see it before my eyes, can be caught from a concrete case.

There is a tall, fine looking woman in black with grey hair and a kindly face sitting at a table not far from mine. She has eight sons, all in the army. Two have already been killed. That is why she is in mourning. The last two to leave, splendid looking boys, spent their final few days with her before leaving for the trenches. An hour after the farewell, which was smiling for their sake, I heard a faint sound of men's voices singing. The noise of the street traffic drowned it for a while; then it became clearer. The mother listened, looked at the clock, and as the song sounded out strong and clear, I saw her give a slight, convulsive start and then hold her hands clasped rigidly in her lap till the sound grew fainter. Then she relaxed somewhat, but her eyes remained fixed in the distance. Her last two boys had gone in that singing company. W. M. E. NIES.

ARCHBISHOP'S KIKUYU STATEMENT REPUDIATED

E. C. U. and Others Will Not Be Bound by It

BISHOP OF NEWCASTLE RESIGNS

The Living Church News Bureau
London, July 2, 1915

THE Archbishop's contribution to the Kikuyu controversy in his recently issued Statement has proved of value at least to the Catholic cause in making the Fifty-sixth anniversary meeting of the English Church Union partake of the fighting character of meetings held on similar occasions in years past, and when essential Church principles and the sacred worship and discipline of the Catholic Church of England had to be upheld against attacks without or within.

The solemn offering of the Holy Eucharist on the occasion of the Anniversary, on Tuesday fortnight, took place in St. Matthew's Church, Westminster, and was attended by the President and Council and a large number of members and associates of the Union. A most edifying and impressive feature of the service was the singing of the Athanasian Creed at the solemn Procession. The sermon was preached by the Rev. Darwell Stone, D.D., principal of Pusey House, Oxford, whose theme was "Stewards of the Mysteries of God," as St. Paul described to the Corinthians the chief officers and rulers of the Church of Christ. As in the first age of the Church, he said, so since, there has been a gift to be preserved, a "good deposit" to be committed to others, a "faith" to be kept. And why? Why in the changing ages is there at the heart of the Christian religion truth that does not change? The answer is at hand:—"The supreme fact that our Lord Jesus Christ is Himself very and eternal God gives to 'the faith of the Gospel' its permanent character, and makes it the lasting inheritance of the Church from age to age." The revelation of truth carries with it a doctrine about the Church. "This Church of Christ," said the eminent divine, "is not a thing which man can handle and shape and alter as he wills. It is for all time and for eternity." In every crisis through which the Church has passed there has been something, or much, in the advocates of error which might well call for sympathetic handling from the eustodians of the truth. But to the Jew and the Pagan of the early centuries the Holy Church had its stern declaration: "No appreciation of qualities in those who taught or would tolerate error could hold back the Church from the definitions of vital truths which enshrine the Faith. And to-day, with our eyes on Scripture and on history, we dare not treat as negligible those clauses in the Creed which declare, 'Was Incarnate by the Holy Ghost of the Virgin Mary,' 'And the third day He rose again'; we dare not describe as the Lord's Body and Blood or use as a valid sacrament a eucharistic rite administered by one not episcopally ordained; we dare not regard as eligible for Communion or as lawful preachers those who remain in a state which, however morally excusable in them through the circumstances of their lives, is a state of schism." Such decisions, he added, were rooted in principles which result from the very being of the Church. And they went back through the Church to the Church's Lord.

Lord Halifax delivered his presidential address at the afternoon meeting in the Great Hall of the Church House, and after referring to the war he touched on the Kikuyu controversy, and said that the trouble in the present instance arose from the fact that in regard to certain proposals for bringing Christians together there had not been sufficient care taken to guard principles the Church was bound to maintain:—"To invite those who reject the Church's claims and teaching to instruct the faithful in their duties (and such I imagine to be the object of discourses from the pulpit) appears difficult to reconcile with that loyalty to the teaching of the Catholic Church which binds the members of the Church." Again, how could they acquiesce with the suggestion that those who had no intention of accepting her teaching should be invited to approach the altars of the Church, and thus encouraged to think that the differences which divide them from the Church are matters of no importance? Lastly, it might be worth while to point out that what some divines in the Church's later history may have said about Episcopal ordination was beside the question. What has to be shown, declared Lord Halifax, is that the Church of England as such has ever recognized orders except those conferred by a true Bishop—"a task which no one has attempted, for the good reason that it is impossible." None of them could view with indifference any statement which might be understood to imply that the difference between the Church and the non-Episcopal bodies was not of an essential nature, or which could lend itself to the inference that though the Episcopal ministry might be regarded as necessary in relation to the Anglican Communion, it was not to be regarded as essential to the constitution and continuity of the Church of Christ as a whole. In all these matters in dispute they took their stand on historic Christendom. The authority of English Catholics for what they believed and did, and for what they forbade, was not merely the Prayer Book, but because of their historical continuity with that part of the Catholic Church which existed in this land prior to the Reformation period.

The first subject for consideration at the meeting was "The Need

for Fearless and Systematic Teaching of the Faith" on the following resolution:

"The Union expresses its strong conviction of the specially grave importance at the present time of systematic and fearless teaching in the Church of England, of the Faith as held by the whole Catholic Church of Christ, in view,

"1. Of the persistent attacks made on many sides against the Doctrine and Discipline of the Church.

"2. Of the effects which the present distress of nations may ultimately produce, both in East and West, tending further to the realization of hopes for the re-union of Christendom and the reception into the One Fold of those who are unhappily separate from the One Holy Catholic and Apostolic Church."

In moving the resolution Prebendary Boyd, vicar of St. Paul's, Knightsbridge, spoke most truly when he declared that the task of the present was to make people understand the obligation of attendance at the Lord's own service of the Holy Eucharist. The Rev. P. H. Leary, vicar of St. Augustine's, Kilburn, who seconded, emphasized the necessity of supplying ordinary Church people with intelligent answers to the recurring questions as to what the English Church is and stands for. Whatever the perplexities of the Church in this land, they were to remember that other parts of the Catholic Church were not free from perplexities, as recent events showed. "The whole Christian Church had been waiting," said the speaker, "for some condemnation of the acts of a people who had violated all the laws of God and man by one who claimed infallibility in the moral sphere, and it had waited in vain. Political entanglements had proved too strong, and a unique opportunity had been lost." Reverting to the point of the resolution, the Rev. Mr. Leary suggested that the officials of the Union should supply a carefully arranged syllabus directed towards the removal of the ignorance that so prevails among Church people, and thereby create a public opinion within the next three years—before the meeting of the Lambeth conference in 1918—which would convince those in authority that they had to deal with a large body of clergy and laity who understood the questions at issue, and were determined not to have their Catholic inheritance tampered with in favor of such schemes of reunion as those of the Kikuyu Conference.

A resolution dealing specifically with the Archbishop's Statement was moved by Mr. Athelstan Riley. The matter is so important that the resolution, though somewhat lengthy, should be given in full:—

"That this meeting of the English Church Union, having considered the recent statement of his Grace the Archbishop of Canterbury concerning questions arising out of the Kikuyu Conference, desires—

"1. To point out that the doctrine of the Catholic Church as to the Holy Communion is expressed by the words of St. Ignatius: 'Let that be held to be a valid Eucharist which is under the Bishop or one to whom he shall have committed it,' and that only in such a Eucharist can the Divine Gift be sought by Catholic Christians.

"2. To note the fact that his Grace refuses to sanction the proposed practice of seeking Communion at the hands of ministers not episcopally ordained.

"3. To express its unalterable conviction that any invitation on the part of diocesan Bishops to members of separatist bodies, sanctioning their communicating at the altars of the Church or addressing the faithful in public worship, would be contrary to the principles of the Catholic Church as well as to a distinct rule of the Church of England, and likely to form a hindrance to the re-union of Christendom and to accentuate existing divisions amongst ourselves."

Mr. Riley pointed out the crucial point of the Kikuyu proposals. Federation was a scheme that was raising its head all over the world in the counsels of the great missionary societies. The carrying out of any such scheme meant, so far as the English Church was concerned, "a split from top to bottom." On the whole he thought that the Archbishop's Statement represented the present ordinary and official opinion of Churchmen. The aim of the Catholic Revival was surely not to maintain such existing opinion, but to bring "the ship of the Church back to her Catholic moorings." The Catholic Movement was still progressing, and in quiet confidence they looked out upon the future.

The Rev. Dr. Sparrow-Simpson, editor of the *English Church Review*, followed with a closely reasoned paper in seconding the resolution. He referred to the form of admitting Dissenters into the Church used in the diocese of London. The question was put:—

"Dost thou earnestly desire to be received into the communion of the Church of England as into a true and sound part of Christ's Holy Catholic Church? *Answer*.—I do. *Q*.—Dost thou renounce the errors of thy former conversation? *A*.—I do from my heart renounce them all."

"Imagine," Dr. Sparrow-Simpson aptly observed, "the feelings of the newly reconciled attending the service of the Church to find his former minister invited without any renunciation of errors to occupy the pulpit and to instruct the convert in the principles of the Catholic religion!"

Both resolutions were adopted unanimously.

Presiding at a meeting of the General Association of Church

School Managers and Teachers at the National Society's house in Westminster on Wednesday afternoon, the Bishop of London said he was anxious to allay some of the fears that reached him on the subject of the Archbishop's Statement on the Kikuyu issues. He thought that an exaggerated importance had been attached to the Statement. On the point of the admission of Protestant Dissenters to Holy Communion, he thought that uneasiness had been justly felt. A Bishop had no dispensive power from the rules and principles of the Church itself. As to Confirmation, he could not go on holding so many Confirmations if he did not believe that in Confirmation the soul was prepared by the Holy Ghost for the greater gift of Holy Communion. Another source of alarm had been found in regard to a part of the Statement which seemed to countenance the possibility of "Nonconformist ministers" sharing in the teaching office of the Church. He could not for a moment suppose such a policy on the part of the Church's rulers.

Last Sunday, after Evensong, the vicar of All Saints', Margaret Street (the Rev. Mr. MacKay), made a long address to his people with reference to "Kikuyu" and the Archbishop's Statement, and which also included a statement made on the authority of the Bishop of London in regard to the matter. In regard to the steps now to be taken, the vicar declared that they shall take their share in a big campaign in defense of the doctrine of the Church, now to be started in view of the next Lambeth Conference. "If a cleavage in the Church of England comes after the next Lambeth Conference," he said, "it will be the fault of those who will have broken with the formularies of the Church and with Catholic tradition."

A correspondence has been published which has passed between the Anglican and Eastern Association and the Archbishop of Canterbury on the Archbishop's Statement as affecting relations with the Orthodox Churches of the East. I will refer to the correspondence next week.

The Bishop of Newcastle has announced his resignation of the see. It is to be devoutly hoped that the new Bishop will be a man who will restore unity to this distressed diocese.

J. G. HALL.

MISSIONARY EMERGENCY FUND

ON July 17th the One Day's Income Appeal had brought in \$260,000 for the Emergency Fund. Each day shows an increase in the figure, and there are signs of renewed activities on behalf of the Appeal in many parishes. Many of the clergy are bringing the matter forward a second time, using the latest bulletins and other information which the Emergency Committee is supplying from the Church Missions House. Several Diocesan Missionary Committees report active work to spur on the raising of the apportionment and further responses to the Emergency Appeal. Within the past month the diocese of Kansas held a diocesan-wide campaign with the result that the diocese has now given over four times as much as it had before. The Bishop of Springfield reports that some further gifts may be expected from his diocese which will probably bring the total past \$1,200. This is not credited to the various parishes, but is credited in a lump sum on the apportionment of the diocese.

In the district of Cuba at the recent convocation the Cuban clergy requested the treasurer of the district to deduct a day's salary from their next pay checks as a contribution to the Emergency Fund.

The Bishop of Honolulu, in showing the interest in the Appeal in his jurisdiction, writes that he had many names to which the clergy thought it useless to send letters. Speaking of three such cases, he says: "One woman sent \$5.00 to the Bishop's house, a young man handed one of the collectors \$10.00, saying he was a Churchman, even if he did never go, and another young man, whose income certainly is not large, sent a check for \$20.00." He also says: "With their usual systematic methods of procedure, the Orientals have taken up the Emergency Fund as a serious business, and St. Peter's Church alone sent out 150 letters, which the Rev. Mr. Kong had printed in Chinese. We hope our people will do their share and do it as soon as possible."

A parish in one of our most conservative southern cities has made an unusual record in giving. It has 173 communicants. Its apportionment is \$835 on which they have paid \$948. In addition it has given \$379 for the Emergency Fund, with the information that there may be more coming. This makes their gifts for the fund alone \$2.19 per communicant.

BEYOND all secondary causes, deeper than disease or accident, lies the loving will of Him who is the Lord of life and death. Death is Christ's minister, "mighty and beauteous, though his face be dark," and he, too, stands amidst the ranks of the ministering spirits sent forth to minister to them that shall be heirs of salvation.—*Alexander MacLaren.*

DEATH OF PHILADELPHIA RECTOR

Rev. S. B. Simes Passes to His Rest

OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau
Philadelphia, July 19, 1915

PHILADELPHIA Churchmen learned on Monday of the death at Falmouth, Mass., of one of the senior priests of the diocese, the Rev. Snyder B. Simes, rector of Gloria Dei (Old Swedes') Church. Mr. Simes had been rector of that historic parish for nearly fifty years. He was graduated at the Philadelphia Divinity School in 1865 and was ordained deacon in the same year by Bishop Stevens. After serving three years at the Church of the Epiphany he entered in 1858 upon his first and only rectorship, at Old Swedes'.

The joint boards of the Philadelphia Divinity School, at their meeting on July 6th, having confirmed the election of the Rev. George G. Bartlett to the chair of Homiletics and Pastoral Care, the office of Dean, to which he was elected in June, was formally accepted. Mr. Bartlett has tendered his resignation to the vestry of the Church of Our Saviour, Jenkintown, to take effect August 1st. His family will continue to occupy the rectory for a time until Mr. Bartlett can definitely arrange to move to the deanery of the school. In the meantime Mr. Bartlett has taken charge of the affairs of the school. During the past week a meeting of the faculty was held at his home to go over its affairs and decide its future policy. At the same meeting of the joint boards, the Rev. George C. Foley, D.D., was confirmed in his election to the chair of Systematic Divinity. The meeting of the joint boards was said to be the largest attended in its history, and an unanimous feeling prevailed that the recent elections made for a decided step forward in the history of the school.

Before the decease of the late W. U. Hensel, ex-attorney general of the state of Pennsylvania and resident of Lancaster, he was interested in the proposed Washington Memorial Building at Valley Forge and volunteered to give to the foundation a strip of ground about 1,800 feet long extending from the memorial buildings to the Defenders' Gate, upon the completion of the \$50,000 fund which was then being raised. Shortly before his death he was informed that the amount had been raised. After his death a deed for the property was found among his effects. The property, consisting chiefly of woodland, is one of the most interesting spots in the whole encampment. Upon this property are the soldiers' hut-holes or "cellars" as they are called.

For many years open-air services have been conducted in Fairmount Park, on what is called Lemon Hill, each Sunday during the summer months. The services have been interdenominational, but are under the direction of the Rev. Dr. Ely of the Congregational body. This year the association made a request for the same privilege as they have enjoyed heretofore and were refused the use of the grounds by the park commissioners. At the time of the refusal it was supposed that no religious services were to be permitted in the park. But that has not been so, since at a number of points such services have been conducted. Upon becoming acquainted with these facts the association felt that it was being discriminated against. This the commissioners have denied. In the meantime organizations all over the city have joined with the association in its appeal for continuance of the services. Since Lemon Hill is close to the most thickly populated part of the city the crowds which have attended these Sunday meetings have been exceedingly large. Benches have been provided and the people have enjoyed the summer afternoons and evenings in listening to the preaching and music. This summer thus far the meetings have been held on the City Hall Plaza.

Although Mr. George Long, the head of the Inasmuch Mission, is in California, his friends have decided to celebrate his sixth anniversary as its head on Tuesday evening of this week. Mr. Long's anniversaries have always been great days in the history of the mission. Although he is so far away, it is his wish that the services this year shall be conducted as though he were here.

THAT IS WHAT our sacrifice of ourselves should be—"full of life." Not desponding, morbid, morose; not gloomy, chilly, forbidding; not languid, indolent, inactive; but full of life, and warmth, and energy; cheerful, and making others cheerful; gay, and making others gay; happy, and making others happy; contented, and making others contented; doing good, and making others do good, by our lively, vivid vitality—filling every corner of our own souls and bodies, filling every corner of the circle in which we move, with the fresh life-blood of a warm, genial, kindly, Christian heart. Doubtless this requires a sacrifice; it requires us to give up our own comfort, our own ease, our own firesides, our dear solitude, our own favorite, absorbing pursuits, our shyness, our reserve, our pride, our selfishness.—Arthur P. Stanley.

NEW YORK HAPPENINGS

New York Office of The Living Church
11 West 45th St.
New York, July 19, 1915

IMITATING some of the features of the Church Coöperative Society, founded by Bishop Greer for the aid of unemployed men, and housed at 416 Lafayette street, the Public Employment Bureau of the City of New York opened a branch office in the Yorkville District, Seventy-sixth street and East River, on Monday last. Men and women—skilled and unskilled—will be registered here after being carefully investigated. Miss Marion White will be in charge of the branch, which is the first of a number to be established by Superintendent Walter L. Sears of the New York Public Employment Bureau, with headquarters at Lafayette and Leonard streets.

The New York Assembly of the Brotherhood of St. Andrew met at St. John's Church, Clifton, Staten Island, on Saturday afternoon and evening, July 10th. At the conference, Mr. E. E. Rice of St. Bartholomew's Church spoke on "The Boy." After supper, the Rev. Stanley Matthews Cleveland of the Church of Zion and St. Timothy made an address on "The Churchman."

THAT UNHEAVENLY FATHER

By C. M.

IHAVE only two fathers, my heavenly Father and my unheavenly father."

So responded a little girl on being told that we all have forefathers.

The meaning of the word forefather was then explained to her, but if anyone undertook to alter her suggestive qualifying of the title of the earthly parent it is possible that that would-be instructor had never invaded her home. In fact, such invasion may not have been necessary. The unheavenly father often accompanies his wife and children on holiday excursions—though as a holiday maker he is as complete a failure as one could meet on a summer day's journey. Spinsters and bachelors of the most pronounced type eye him with contempt and aversion. They may have no more liking for children in general than they might have for so many young alligators, but all the same, their sympathy is on the side of the little folks who shrink away from the man who pays their car or steamer fare just as they do from the dancing bears at the seaside resort, and whose frightened looks in his direction, after some outburst of childish spirits, remind the spectator of the monkey's scared glances at the bearer of the hand-organ when engaged in taking up his penny collections.

"And the fellow hasn't the excuse of having had too much beer," a bachelor critic is apt to remark on occasions. "He was as sober as a judge when he yelled at his little son for upsetting a glass of milk, and made his little daughter cry by telling her he would leave her at home the next time the children were brought to the seaside. No doubt he was lying when he said that, but as she is young enough to go too near the surf and get her shoes wet probably she is young enough to believe what is said to her in a scolding."

"And the idea," some kind-hearted spinster will exclaim, "of jerking a tot in frocks, and threatening to slap him for whimpering because the hot sand burnt his bare feet! How glad I am I have escaped marrying one of those brutes!"

But that sympathetic spinster is perhaps too much given to generalization. If she did but know it, hosts of fathers, not only sober, but drunken, might rise up in judgment against the man who, through lack of self-control, causes his children to dread the sound of his footsteps when he enters the home that is happy only in his absence. He does not stagger, there is no smell of intoxicants on his breath, and yet the younger members of his family would like to follow the example of the cat who, remembering the feel of his booted toe, always takes refuge under the sofa when she sees him coming.

"Mamma, I wish papa would go away from our house," said a candid little six-year-old after being fiercely scolded by his father (a sea captain on a visit home) for sending his ball through a window pane. This officer had never in his life been the worse for grog, but he was afflicted with the leprosy of an uncontrolled temper, and so was naturally shunned by those in danger of becoming that temper's victim.

Users of the rod, who quote Solomon as an advocate of such a method, should bear in mind how that writer has also given it as his opinion that a brawling woman is a most undesirable article of furniture even in a roomy abode, and be warned that, in this matter, the sexes are on a perfect equality.

VICE IN CHICAGO

Report of the Committee of Fifteen

MISCELLANY OF THE CITY

The Living Church News Bureau }
Chicago, July 19, 1915 }

THE annual report of the Committee of Fifteen for the year ending April 30, 1915, has been sent out under date of June 26th, and has been widely circulated. The report is signed by Mr. S. P. Thrasher, superintendent of the committee. "Our natural allies," says Mr. Thrasher, "are the churches. We seek and wish to give such coöperative assistance as may be possible." The help of churches and congregations is asked particularly in the organization of new councils, local bodies which will co-operate with and assist the committee in its work of suppressing commercialized vice. The ambition of the committee is to see "every square foot of Chicago under the surveillance of these organized councils, who shall set a watch over against their own houses and who shall materially help in arousing and directing the public conscience of Chicago."

After the publication of the famous report of the Vice Commission, a small group of citizens took advantage of the aroused public conscience and organized and incorporated, in 1911, the Committee of Fifteen, whose purpose is, "To aid the public authorities in the enforcement of laws against pandering and to take measures calculated to prevent traffic in women." Larger interest demanded a larger board, and in 1913 the Committee of Fifteen increased its directorate to fifty, though still retaining its corporate name. It numbers among its members some of the ablest and most energetic citizens of Chicago, including many well-known Church people. It is true now as it was true a year ago, says the report, that the committee has dealt such a crippling blow to prostitution as a business enterprise that the vice interests have come to fear the committee more than they do any other force in Chicago.

The publicity methods of the committee have had a tremendous effect. Hundreds of houses in the city have been rid of immoral women by owners or agents who had been indifferent in regard to the use of their property or who had been content to receive revenue so long as their names were not involved.

It seems incredible that the old "Red Light District" on the South Side has practically gone, and yet it is true that this plague spot of the city has virtually been eradicated by the forces of the committee during the last two years. During the past year a thorough canvass of one section of the city east of Clark street and between Sixteenth and Twenty-sixth streets, on the west side of which was the old segregated or Red Light District, showed 1,178 vacant places within that small area, which were for the most part used for immoral purposes prior to the beginning of the campaign of the committee in May, 1913.

The committee attributes much of its success in the elimination of vicious resorts to the coöperation of real estate owners and agents. Real estate men are acknowledging that it is neither good morals nor good business to permit property under their control to be used for immoral purposes. The removal of telephones from resorts has also been a great blow to the traffic. More than a year ago Mr. Thrasher called the attention of the directors to the legal and moral responsibility of the Telephone Company in supplying telephone service to houses of prostitution. The committee's counsel said in a brief to the Company that "for the Telephone Company to knowingly permit its facilities to be used in houses of ill repute is inexcusable in law or morals." As a result, the officers of the Telephone Company agreed to remove telephones upon the request of the Chief of Police, and many telephones have been removed. Keepers of houses of ill-fame admit that they cannot do a profitable business without a telephone. Another result of the committee's work has been the suppression of the notorious Freiberg's dance hall. The quiet of the grave yard now prevails where a year ago unseemly orgies disturbed the night."

"But," says the report, "it would be folly to assume that commercialized vice has been banished from Chicago. The pimp and panderer are still here; the male exploiter of women and certain handlers of real estate seem to think they can locate another Red Light District near the old one. Vice is still with us, but prostitution as a business enterprise has received such a terrific blow that all efforts of the vice king to revive this wretched traffic will prove futile if decent citizenship maintains its present attitude."

It is interesting to know that as a result of the committee's work there has been no scattering of prostitutes into the residential districts as prophesied by the advocates of segregation. The committee points out that actual facts cannot be produced to demonstrate that this scattering has produced conditions at all comparable with the evils which resulted from the "wide open town." At one of the meetings held recently, Jenkin Lloyd Jones said, "If there is one thing more pernicious than segregated vice, it is segregated virtue. The boulevards are responsible for the alleys."

The Society of St. Rosalia of St. John's (Italian) mission (Rev.

Joseph Anastasi, priest in charge) celebrated its third annual feast on July 10th and 11th. The celebration began on Saturday evening with solemn Evensong and a sermon of preparation for the corporate Communion next morning. There was a solemn high celebration at 11 o'clock Sunday, at which the priest in charge was assisted by the Rev. J. A. Maynard as deacon, and the Rev. Mr. Baker as sub-deacon. The sermon preached by Fr. Anastasi was on the Christian virtues of St. Rosalia. Evensong at 7 o'clock was followed by a solemn procession, headed by the society with its banner. Each member wore regalia and carried a lighted candle. At all these services the church was crowded. A memorial service for Bishop Toll was held at St. John's, with full choir and acolytes, on the day of his burial.

Tag Day in Chicago comes this year on Monday, October 18th. Already the institutions that are to benefit are making their plans.

Preparations for Tag Day
Sister Alice, not at all deterred by the fact that she is 81 years of age, is writing in her own hand to ask help of the different parishes and missions for St. Mary's Home on Tag Day. An extension is being added to the main building of St. Mary's Home to begin the School of Domestic Science for the older girls, to fit them to go out into the world and earn an honest living at a good wage. It is hoped that as a result of Tag Day this new work may be put on a good financial basis.

Mr. Duncan Forbes, a native Scotchman who has lived fifty years in the United States and who was a faithful member of the Congregational Church at Dundee, Ill., died some weeks ago. By his will the parish of St. James', Dundee, has been given a certificate for ten shares, of the par value of \$100 each, of the preferred stock of the Illinois Iron and Bolt Company of Carpentersville, Ill. Mr. Forbes left to each of the religious bodies in the town of Dundee the sum of \$1,000. The transfer of this stock was made some years ago, but provision was made that during the lifetime of Mr. Forbes he should receive the dividends therefrom.

At the last meeting of the diocesan board of missions, it was decided that hereafter all Sunday school offerings, unless specially designated, shall be given to the General Board of Religious Education to help in the education of a candidate or candidates for holy orders in the diocese of Chicago.

Every parish paper that comes brings some loving tribute to the dear Suffragan Bishop who has lately entered into his rest. The Rev. T. M. Baxter (deacon in charge of St. Elizabeth's and St. Matthew's missions) writes: "Bishop Toll has been a true friend of both our missions. On behalf of St. Elizabeth's, one of his last acts was to pay out of his own pocket for those priestly services which we have to get as best we can. Without his help, advice, sympathy, and prayers, St. Matthew's would not be in existence."

The Rev. C. K. Thomson, priest in charge of St. Matthew's, Evanston, has charge of the services at Grace Church, Chicago, during the absence of the rector (Rev. W. O. Waters) on his vacation.—The Rev. W. G. Studwell, rector of St. Mark's Church, Chicago, has been spending the month of July on the Pacific coast. The Rev. W. H. Heigham has had charge of the services of St. Mark's in his absence.—The Rev. C. B. Blaklee, who acted as *locum tenens* at the Church of the Atonement for ten months previous to the calling of the present rector, has charge of the services at the Church of the Advent while the rector (Rev. Dr. Oscar Homburger) is on his vacation.—Mr. Lewis L. Losey, who died at St. Luke's Hospital on June 25th, was a devout member of Grace Church during the twenty-five years that he lived in Chicago. Mr. Losey was a veteran of the Civil War, and served from 1861 to the end of the war in the Second Ohio Volunteers. He was a lawyer by profession, and for many years was in the law department of the Illinois Central Railway. Mr. Losey was a loyal citizen and always interested in public affairs. Only last Decoration Day he gave an oration at Rose Hill Cemetery before the veterans of the G. A. R. and their friends.

The Rev. George Craig Stewart, D.D., rector of St. Luke's parish, Evanston, is spending the month of July in the East, accompanied by his daughter Katherine. On August 1st they will be joined by Mrs. Stewart and the boys at Lake Spofford, N. H., where they have a cottage for the month of August.

H. B. GWYN.

A BABY POLICEMAN

I ONCE saw a big, burly smith, who would wield the heaviest hammer in his shop, kneeling over the cot where a tiny babe was lying. His wife called him to the evening meal, but he replied, "Don't you see that I can't come? The child is holding me fast!" The little hand had got entangled in his bushy beard, and he was a prisoner to the weakness of his little babe. The weaker your hand, the more broken your heart, the tenderer the grace of God. "He will be very gracious unto thee at the voice of thy cry."—*The Christian Herald*.

PAGEANT AT NASHOTAH MISSION

IN spite of the threatening aspect of the weather, a very good number were present to witness the pageant given on the afternoon of Saturday, July 10th, at Nashotah Mission.

"Brother Basil's Vision" consisted of scenes from the lives of three of the early saints of the Church. It is, in pageant form, the story of St. Alban, St. Patrick and St. Augustine. These were introduced and connected by "Brother Basil," a monk of the Benedictine order, who is told by his Abbot to put into simple language for the people these stories of the saints. As he tries to write, he has the vision of some of the saints with those who lived in their time—St. Alban and the

AMERICAN NEUTRALITY*

AN ADDRESS DELIVERED ON MEMORIAL DAY BY BISHOP BRENT

THERE are moments, and this is one of them, when memory needs no stimulation to perform her duty to the full. The eloquence of undying lives, surrendered in unquestioning loyalty to the nation's need, speaks to us from a myriad graves and makes the periods of the orator an ornament to deck a royal occasion rather than a bugle to awaken emotions already alert.

It is the enviable part of memory to fetch the past and lay it at our feet. Two methods she employs in thus raising dead



PAGEANT, "BROTHER BASIL'S VISION," NASHOTAH

Priest Amphibalus, the Roman soldiers and prefect, St. Patrick preceded by the Druid, the Irish King and Queen with their court, the two Princesses and Bishops, and lastly the King of Soissons, his sister Ingoberga and niece Bertha with their train, and King Ethelbert of Britain with his courtiers, followed by St. Augustine with his monks. The procession was led by a herald on a pony and passed around a bend of the road and entered the large hollow (kettle) in the center of the campus, which formed a natural amphitheatre.

One of the loveliest features of the pageant was the com-



PAGEANT, "BROTHER BASIL'S VISION," NASHOTAH

pany of Holy Innocents and Angels who entered at the end of the first play, and walked slowly from behind the audience up to the rise of ground back of the stage, where at intervals they went through some figures of a march or dance. There were ninety children and young people in the cast.

ALL THAT God desires is to give you His great love, so that it may dwell in you and be the principle of your life and service; and all that withstands God's desire and His gift is the want of room for it, and for its free movement, when that room is taken up with yourselves and your little personal interests.—*The Way*.

yesterdays to life again. One is automatic and, without special bidding or conscious volition, it presents to us the valiant dead of every generation, their exploits and their greatnesses. The other is set in operation by the deliberate mandate of the will which sends the memory delving into the humbler recesses of the past to bring to the light men and achievements too modest to be self-advertising.

To-day the two activities of the memory blend in one. Instinctively she floods the mind with the history of bygone days. Pride of national lineage and gratitude to national heroes makes memory rise to her full stature, so that all her effort is in the direction of her natural function and impulse.

Memorial Day began in the annual commemoration of those who fought in the struggle for the preservation of our nation's unity and who, for that great cause, laid down their lives. This motive still survives. Each year we mark afresh the historic moment, the crisis of blood out of which our country rose as a giant refreshed with wine.

But Memorial Day has enlarged, and still will enlarge, its meaning with the passage of the years. The Civil War is fast receding into distance and, added to the roll of those who fell in that red tragedy, are men whose faces and forms are still clear to us; men who less than two decades since linked arms with us and walked, our comrades; men who in our latest war, obedient to the country's call, bled and suffered and died.

Memory enables us to claim fellowship with the throng of the named and unnamed heroes and citizens of worth, who belonged to a senior generation and whom we never knew. It carries us into any great presence of the past with whom we may elect to consort, so democratic a marshal is memory. General or enlisted men can it link to us with equal unconcern and ease in that fellowship of the dead where there is no distinction of rank or station. At will it unites us again with those of our contemporaries whom we knew

* "Since the delivery of my Memorial Day Address," writes Bishop Brent in a private letter to the editor that was sent by a later mail, "the report has come to us of the address which the President gave to the Press Association on April 20th. I have used not only similar thought but in some cases almost identical phrases. I thought that you would be interested to know of the coincidence."

and loved, and by whose side we fought or labored before they were swept from sight.

This year Memorial Day takes on a grander significance and office than ever before. It ceases to be a purely national day and claims international character. We cannot think of our own patriotic dead without also paying tribute to those of other nations who have died and are dying each passing moment with the same abandon, the same devotion, the same uncomplaining courage, as they.

One scant year of war has claimed for the unseen world more men than a hundred campaigns of the past. Whole regiments have marched in almost unbroken ranks through the swift avenue of battle into the valley of death. Other hundreds, undismayed, unsurprised, in compact order, have journeyed whitherward by the route of the sea's watery road, as their torpedoed ships sank beneath their feet. Human life was never held so cheap and, measured by the extent of human sacrifices offered, the conception of the nation was never held so precious or so indifferent to any values less than itself, as now.

To-day, then, we associate ourselves with the myriads of men—British and German, Austrian and Russian, Belgian, French and Servian—who have taken their stand upon their nation's command and been loyal to the death. Animosities there may be, animosities there must be, among the living. But we bare our heads to the democracy of the dead of every nation. Enemies here yesterday; comrades there to-day.

We Americans, perhaps more readily than others, may pay this tribute of reverent honor to the slain. Our lot is cast in a favored ground. We alone of the greater nations stand tense yet free, vigilant yet unentangled. It is not that we are afraid to fight, but we fight only when it is a dishonor to abide at peace. Neutral we are, neutral let us continue, provided that our neutrality does not leave us voiceless or passive or passionless or timid. No country can afford, even for the sake of peace, to treat its convictions lightly or allow others to molest them without rebuff. Though it is profoundly true that there is a position so morally impregnable that it slights itself by calling on force to defend it, a neutral country must pursue the strong tenor of its way without fear or favor. If it may not resort to force, neither may it swerve from its plain duty because of the risk of being assailed by force.

A neutral nation has the highest and most difficult task of all to perform. It stands for fairness, not for indifference; for mediation, not for aloofness; for the general welfare, not for provincialism. America must aid the world to purchase something rich and enduring with this unparalleled expenditure of blood that is dyeing red the soil of Europe. I admit that if we play our part bravely and boldly we shall risk being caught in the present embroglio. If so, let us risk it. Sometimes the most pernicious form of action is inaction.

If the world of men promote and preach a less exclusive conception of nationality than that which obtains, and if they succeed in establishing mutual respect and considerateness among the family of nations, Armageddon will not have been in vain.

The whole history of alliances, treaties, ententes, seems to say to us to-day—In a world of men unchangeably one, beware of the vice of incompleteness and think in terms of the whole. We must learn how to group vastly, completely, if we are to put together the confused pieces of the world puzzle. No longer can there be either self-chosen national isolation, or internationally imposed neutralization. If national isolation has been splendid on occasions in the past, save for some great and rare moral end it can never be anything but cowardly and selfish in the future. As for neutralization, it is only an expedient, and a futile one at that, for protecting a lamb from a pack of wolves. Let small peoples who look to neutralization for succor read the handwriting on the wall. The big nations seem to say to the weakling in semi-contempt and semi-covetousness: You are too feeble to defend yourself so we will draw a chalkline around you—but you had better look out all the same!

The brave Belgian, Abbé Noel, speaking for his brave fellow-countrymen, says: "Unconscious of the right to take a definite attitude in international life, we became habituated to taking no interest in it, and that in no small measure has contracted our minds and confined our ideas and our dreams within the narrow limits of our own frontiers." In other words, neutralization has proved to be but a form and that no splendid one of isolation. Intent on her industrial development, Belgium lived in a fool's paradise until she was caught between the upper and nether mill-stone. The Abbé continues: "To-morrow,

when Force shall have yielded to Justice, Belgium will cherish the right to speak and to act in the new world which is coming to birth. With a broadened national consciousness all we Belgians feel that it is so; and we are ready to raise our mind to the height of a loftier part." A neutralized nation is in a fair way of becoming a denationalized nation.

Hitherto, in days of reconstruction following on war, men have been accustomed to think in terms of countries or continents or hemispheres. We can never again consider apart the concerns of Europe and of America, of East and of West. We must hereafter think in terms of the whole. It is no longer a matter of choice but of necessity. As it is with the countries, so it is with the churches. Until they lay aside their exclusiveness and aloofness, their suspicions and unkindnesses, they are devoid of a basic principle of their common Master, Christ, and Christianity will continue to be the fragmentary and limping thing it is.

If we do not fail of our present opportunity and responsibility, the world of a hundred years hence will be thinking in terms of the human whole just as naturally as the United States are today thinking in terms of the National whole. At any rate this is the goal at which to aim. As for the Christian churches, if they will fearlessly think and act in terms of the Christian whole, the Kingdom of God will be no longer divided against itself and will stand. This is a certainty.

There spreads out before us so sublime a future that it acts as a consolation in, if not a compensation for, the red horrors of the moment. Moan we must from time to time, as some new phase of the world tragedy sweeps over us with its hot breath, but even while we weep we will not cease to hold fast to the conviction that the brave have not been brave in vain and that our redemption draweth nigh.

To all the valiant dead we say:

"Between the heart and the lips we stay our words and remember
The long fight in the sodden fields and the ultimate pledge they render
Whom we never forget; and afraid lest by chance we betray and belie them
We call upon you that ride before, who rode lately by them,
Lest we make you ashamed when you ride with the valiant of all the earth.
In the armies of God.

"Lo! we call upon you to stand as sentinels over us,
You from your griefs set free while the shadows still cover us;
From the heart that fails and the heart that hates alike deliver us;
From the frenzy that stabs at the weak, divide and dis sever us,
Keeping our faith as you kept the line, holding the coward's cruel mind,
The final treason, afar.

"Death for you is a sorrow endured, a thing passed over;
They are facing it still, son and brother and lover;
They keep the line, and we keep our faith, and the soul of a people lies
between us.

From fear of phantoms, from a covetous dream, stand near and screen us,
Watch with us, watch through the days of war;—then, pass to your place
With the armies of God."

MODERN CHRISTIANITY

MODERN CHRISTIANITY is rapidly recovering the social impulse of its earliest days. It is glowing once again with the old fire. The fatalist—whether he wear the garments of materialism or of predestination—does not count in the forward march of the Christian army to-day. The Church is convinced that a Christianity which does not go about "doing good" is not the Christianity of Christ. A religion which ignores the healing of the body is not the religion of Him who "took our infirmities, and bore our diseases." A religion which ignores child labor and child mortality is not the religion of Him who took the children in His arms. A religion which has nothing to say about vice and crime in the modern city cannot claim kinship with the power that speaks out in the great apostolic letters to Corinth and Rome and Ephesus. A faith that merely hopes the will of God will be done in heaven as it is not on earth, is not the faith of the Lord's Prayer.—W. H. P. Faunce.

THERE ARE three symbols, and only three, used in the Scriptures in connection with the Holy Spirit. These are fire, wind, and the dove. The fire signifies his purifying power; the wind his sovereignty and effectiveness. The Spirit is sovereign and irresistible. What he undertakes he will accomplish. The dove signifies his sensitiveness to conditions. There is no cleaner bird than the dove. The raven and others will feast on carrion, but the dove will not even light on it, and will not remain where it is. The Holy Spirit is exceedingly sensitive to uncleanness. He will not remain where it remains, or is encouraged. If, therefore, we desire the presence and power of the Holy Spirit, we must put away all uncleanness. This is true both of the individual and the Church. Many times has the Church been weakened and embarrassed, not by external conditions, but by her own contamination with the world, the devil, and the flesh. She must be holy, as her Head is holy.—*The Presbyterian*.

The Influence of Christianity upon the Condition of Woman

By EVERETT P. WHEELER

IN considering a subject like this, the first thing is to put clearly before the mind the ideal presented by Christ and His apostles. Christ was the founder of the religion. He chose the apostles who became its inspired teachers. What then was their conception of the true position of woman?

Christ preached to men and women alike. When the mothers brought their children to Him, He took the children up in His arms, laid His hands upon them, and blessed them. When the Sadducees came to Him with questions about the Resurrection life, He said of the men and women who should be counted worthy to attain that life that they should be equal to the angels. When the Pharisees asked Him concerning divorce, He put His seal on the sacredness of the family, and said: "He which made them at the beginning made them male and female and said: 'For this cause shall a man leave father and mother and cleave to his wife and they twain shall be one flesh.' What, therefore, God has joined together, let not man put asunder." And when the disciples asked Him why Moses had allowed the husband to give to the wife a writing of divorcement and to put her away, He answered that this was because of the hardness of their hearts. We know from ancient history that this in itself was an improvement upon the conditions which existed at the time of Moses, when a man might turn his wife out of doors without any formality whatever. The writing of divorcement was a definite instrument intended somewhat for the protection of the wife. But Christ's language evidently means that this was a temporary concession to people who were not fit to receive the higher command and that the time had come when the pure divine law should be reinstated.

When we come to the writings of the apostles we find these fundamental principles developed, especially by St. Paul in the fifth chapter of the Epistle to the Ephesians. Here, as in all the apostolic writings and in all the teachings of Christ, emphasis is laid upon mutual duties and responsibilities. The conception of a right as disjoined from its corresponding obligation is nowhere to be found in the New Testament. St. Paul likens the relation of husband and wife to that between Christ and the Church. He says: "Husbands, love your wives even as Christ also loved the Church and gave Himself for it. So ought men to love their wives as their own bodies. For this cause shall a man leave his father and mother and be joined unto his wife. They two shall be one flesh." But as he states this duty of the husband to the wife with such clearness and tenderness, he adds with equal clearness: "Wives, submit yourselves unto your own husbands as unto the Lord," and he sums it all up in the final verse: "Let everyone of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

When we come in another epistle to the statement of the relative duties of all believers, we find a development of the same thought. In the twelfth chapter of the First Epistle to the Corinthians, St. Paul teaches us plainly that the diversities of gifts are all given by the one Spirit of God. "As the body is one and hath many members and all the members of that one body being many are one body, so also is Christ." That the members which have the greater gifts and the positions which seem to be the more honorable have need of those which have lesser gifts and seem to be less honorable, and that therefore there should be no division in the body. "But that the members should have the same care one for another, and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." So plainly does he teach that the part which the man is to play in the work of the world is not more honorable or more important than that which the woman is to play. They are different; but they are essential one to the other. It is by mutual dependence and mutual helpfulness that the health and growth of the body are attained. Speaking more specifically in the Epistle to Timothy, he says: "I will therefore that the younger women marry, bear children, guide the house, give none occasion for the adversary to speak reproachfully." He tells Titus to "teach the young women to be sober" (which let me stop to say we might translate by "sane, reasonable, well-balanced"); "to love their husbands, to love their children, to

be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

This then is the Christian ideal of the position of women. It is sacred, and honorable, and this is treated as essential to the true life of the body politic. Wherever we find a different conception of the relation of woman to man, or to the community as a whole, we may know that it is not Christian. In the marriage service these teachings are embodied in a brief statement and set forth in mutual promises. Each takes the other for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish. The man promises to love, to comfort, to honor, and to keep his wife in sickness and in health, and, forsaking all other, keep only unto her so long as they both shall live. The woman promises to obey, to serve, to love, to honor, and to keep, in sickness and in health, and, forsaking all other, to keep only unto him so long as they both shall live. The estate into which they enter is described, not as a mere contract relation which either may quit at pleasure, or which may be dissolved by mutual consent; but as the "holy estate of matrimony according to God's holy ordinance." In this liturgy and in these teachings of Christ and the apostles, we have an entirely new conception of the true relation between husband and wife and of the position of woman. There is nothing more wonderful in all the teachings of Christ than this. When we think of the humbleness of His outward position, of His absolute failure to possess any of the outward marks of the law giver, and realize that it was through the mere force of His divine character, speaking as never man spake, that these great principles were impressed upon his followers, and that through them they have gradually extended throughout the world, we realize the essential truth and vitality of the teaching.

The first result of this new teaching to which I call attention is the fact that in every Christian household throughout the world there is a picture of the mother and the Child Jesus. Consider for a moment what this implies. All who are called Christians have, without concert, by instinct as it were, united to pay this tribute of reverence and respect to the mother, Mary, and to her first-born son. What could more fully express the sacredness of the relation of mother and of child than this involuntary testimony? No law requires it. It is the instinctive answer of the human heart to the divine appeal. Consider for a moment that Mary, whom the angel declared to be "blessed among women," and who herself prophetically declared "From henceforth all generations shall call me blessed," was a plain Galilean peasant, who kept no servants, who did all her own work, cared for her husband and her child and found her blessedness in the simple discharge of the everyday duties of life.

In the next place let me call attention to the fact that when Christ and the apostles brought this new conception of life and duty into the consciousness of humanity, the legal position of woman was ignoble. Among the Romans she was absolutely in the power of her husband or her guardian. She could not have any personal or property rights independently of their consent. When among the Romans this position became intolerable, the emancipation of woman came—not in any such sacred relation as that of Christian marriage, but in license. Seneca says that many of the Roman women of his day counted their years, not by the consuls, but by the number of husbands they had had. This was called "free marriage." The so-called wife was absolutely independent. Juvenal speaks of one woman who had eight husbands in five years. This license destroyed the family, and new-born children were often exposed to death. Terence described a husband, whom he represents as a very respectable man, according to the customs of the time, starting on a journey, and ordering his wife to destroy her expected child if it should prove to be a girl. This practice of exposing and destroying female infants has continued in China until the present time. It was the influence of Christian missions there that first undertook to break up these criminal practices and to teach the sacredness of childhood. Already great progress there has been made in this direction. Again, in the Roman Empire it was common for parents to sell their female children into slavery. Christianity con-

demned this practice and put an end to it, just as it is now doing in China. When my daughter went there as a missionary six years ago, she found regular slave markets for young girls. These are now condemned, and will soon cease to exist. This hath God wrought.

Among the Germans and Scandinavians there was more respect for women than among the Romans in the later days of the Empire. But yet by their laws the wife was in the power of the husband in all acts of domestic life. Her sins were severely punished, but the husband could be faithless without redress. One of the curious developments among the Saxons is to be found in the laws of Ethelbert. He decreed that "if a free man take away a free man's wife, he should provide another wife, with his own money, and bring her to the other." It was a matter of bargain and sale.

We hear it often said that the standard of sexual morality should be the same for men as for women. This is the law of Christ and His apostles. "Whoso looketh on a woman to lust after her, hath committed adultery with her already in his heart." The apostles condemn unchastity in men in the strongest terms, and the smutty stories, the licentious spectacles that inflame the passions and lead directly to sin. These were common among the Greeks and Romans. The Christian Church condemned them from the beginning. Alas that some misguided persons are reviving them to-day. They "do mischievous, foul sin in chiding sin."

But that is directly opposed to the teaching of the apostle. "It is a shame even to speak of the things that are done of them in secret."

As Christianity became a living power, barbarous marriage laws were amended and repealed. The institution of chivalry in the Middle Ages was a great advance. Every young man of good family had knighthood presented to him as the position to which every gentleman should aspire. He was received as knight with religious ceremonies. He took an oath upon the evangelists "to conduct a lady or maiden whom he might meet in danger to a safe retreat, serve her, protect and save her from all danger and all insult or die in the attempt." Another form of oath was this:

"1. I shall fortify and defend the Christian religion to the uttermost of my power.

"2. I shall be loyal and true to my sovereign lord, the king, to all orders of chivalry, and to the noble office of arms.

"3. I shall fortify and defend justice with all my power, and that without favour or vanity. . . .

"6. I shall defend the just action and quarrel of all ladies of honour, of all true and friendless widows, of orphans of good fame."

The institution of chivalry has passed away, but the influence of the Christian principles embodied in it and which were impressed upon successive generations in countless poems and tales, as well as by word of mouth, left an indelible impression. One of the most recent instances which all the world admired was in the wreck of the *Titanic*. Let it never be forgotten that the heroism of the men on that dreadful night, which has had its parallel in countless instances, took its origin from the teachings of Christianity.

The fundamental principles of Christian teaching of this subject have gradually found embodiment in legislation. It has come to pass throughout the whole of the United States and in most countries of Europe that the civil rights of women receive the same protection as those of men. In the unfortunate case of their separating, the court gives the custody of the children to the best qualified parent. This is a great advance upon the stern *patria potestas* of the Roman and English common law. The woman is exempt from military service and from jury duty, requirements which in many countries press heavily upon the man. In most states of the Union the husband cannot convey a complete title to his real estate, without his wife's releasing her dower. In all civilized countries to-day the woman has a right to her own earnings, her separate property is protected and free from liability for her husband's debts, and can be conveyed by her without his consent. She has the same right to appear in court or before the assessors of taxes that the man has. The professions have been opened to all qualified women. Very few of them have been found competent to become lawyers, but there are many who are physicians, still more who are nurses.

The law of nature has however prevented most women from taking up any calling as a profession except that noblest of all, the calling of wife and of mother. Experience shows that the young women who go into employment where they receive wages do not generally remain permanently in these

callings. Most of them ultimately marry. About half the women who are wage earners in the United States are under the age of twenty-one. But still the law follows out the essential Christian principle of giving to every woman, as well as to every man, the opportunity of using the gifts which God has given her. The question for us now most seriously to consider, most earnestly to lay to heart, is this: Will our women feel the sense of responsibility that should come with these more extended opportunities? Will they realize that it is not in being like men or doing the same things that men do, that their true honor and dignity consist? Will they realize that while the law has rightly provided freedom for the exceptional woman who can be more useful in other callings than that of wife and mother, yet that it is of the first importance to the welfare of the whole body politic that the great majority of women should realize the obligation which the Christian law puts upon them, and should find their dignity and privilege, not in masculine activities, but in those which they alone can perform?

The Governor of New York recently told our people in an annual message:

"One of the great errors of modern thought is the notion that a people can be made permanently prosperous by legislation."

This is absolutely true. All the laws in the world are futile unless there is public sentiment behind them. This public sentiment must be trained and educated. The most important part of this training and education is that which the mother gives to the child. As Professor Hall said at a late eugenic convention:

"State laws guarding the licensure of marriage may help some in eugenics, but at most little can be accomplished through state intervention. Most that may be hoped for through eugenics must be accomplished through education. A girl who has acquired at home a high ideal of manhood can be trusted not to fall in love with a man who falls far short of this ideal. In a similar way, the young man recognizes ideal womanhood, and, having made himself worthy of a perfect woman, looks for one for a wife."

It is for the women of America to say whether they will realize that the more complete the protection given to their personal and civil rights, the more grave is their responsibility for the future of the race.

When the Roman women were emancipated from their legal bondage, they lost their sense of duty and responsibility; they lost their reverence for home and the family tie; they lost their sense of duty to their children. No longer did a Roman matron say, as the mother of the Gracchi said of her children: "These are my jewels."

The result was that the Roman Empire, which was then the greatest in the world, decayed and went to pieces. It fell a prey to the inroads of the northern barbarians. All its wealth and all its power ceased to be a defense when virtue and honor failed. Even the Campagna, the territory of boundless fertility, became a pestilential swamp.

But I am persuaded better things for our American commonwealth. The truths of Christianity have found a firmer lodgment in the breasts of our American women than they did in ancient Rome. They will be true to the teachings of Christianity, which have given them their dignity and honorable position; will refuse to listen to the foolish cry that woman should be independent of man, and will find their glory and their virtue in their happy homes, their well-taught children, who in their turn will honor and gladly help their parents. Thus will they give to the commonwealth strength and wisdom to overcome the evils that do threaten, but which can only be cured by removing their cause; the covetousness, the greed, the envy that spring up in discontented breasts, which forget the restraints of duty and the eternal law of God. They will not forsake the guide of their youth, nor forget the covenant of their God.

LET EVERYONE consider what his weak point is; in that is his trial. His trial is not in those things which are easy to him, but in that one thing, in those several things, whatever they are, in which to do his duty is against his nature. Never think yourself safe because you do your duty in ninety-nine points; it is the hundredth which is to be the ground of your self-denial. It is with reference to this you must watch and pray; pray continually for God's grace to help you, and watch with fear and trembling lest you fall. Oh, that you may (as it were) sweep the house diligently to discover what you lack of the full measure of obedience! for, be quite sure, that this apparently small defect will influence your whole spirit and judgment in all things.—John Henry Newman.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

NEW LEGISLATION CONCERNING WOMEN

A RECENT review prepared by the Associated Press sums up the action of the various legislatures in regard to woman suffrage which was considered by twenty-two legislatures. In Massachusetts, New Jersey, New York, and Pennsylvania, constitutional amendments granting suffrage to women will be voted on this year. In Iowa, South Dakota, and West Virginia the question will be voted on next year. The legislatures of Tennessee and Arkansas passed favorably on the issue, but in the former state the action must be ratified by the succeeding legislature before being submitted, while in the latter a provision of the constitution forbidding more than three amendments to be submitted at one election shelved the suffrage amendment for the coming election. An adjourned session of the Alabama legislature which convened July 7th will consider the question. In Connecticut, Delaware, Oklahoma, Texas, Vermont, Indiana, Montana, New Mexico, Florida, North Carolina, and Michigan the measure was either defeated or died in committee. In Wisconsin it was still pending when the summary was prepared. It has since been defeated.

Tennessee empowered women to act as notaries and to serve on school boards. North Carolina also gave them the right to act as notaries and granted in certain instances the right of petition. New Mexico legalized the appointment of women to the governing boards of state institutions. New Mexico increased the property rights of women, and Idaho and Wyoming placed husband and wife on equal footing. New Jersey authorized the appointment of women policemen, while Oregon prohibited discrimination in pay between male and female public school teachers.

POLITICAL MORALITY

"Is the general plane of political morality in the United States steadily rising?" asks Miss Alice M. Holden in the *National Municipal Review*. "Most people would answer that question in the affirmative," she declares, "and perhaps rightly so. Yet the fact remains that a chronology of alleged public wrongdoing, of charges, counter-charges, indictments, trials, and convictions for malfeasance and corrupt conduct in places of public trust—a list covering no more than a single twelve-month—is at any rate long enough to prove the enormous problem which still confronts the people of this land in their endeavor to make common honesty a rigid principle of public administration."

Our troubles in this matter are not confined to any one part of the country or to any one class of officeholders. Two or three features, however, stand out, Miss Holden shows, prominently in the calendar of wrongdoing. "Foremost among these is the way in which a graft prosecution can be delayed and dragged on month after month until popular resentment dies away and public opinion no longer cares much whether the proper punishment of an offender is accomplished. Technical points without number are interposed to get changes of venue, or postponements, to quash indictments or to have verdicts set aside. A speedy trial, conviction, and sentence form a combination which is not simply exceptional, but practically unknown in this country so far as official malefactors are concerned. It is in this field that our judicial system looms up at its very worst."

A "WORK CURE"

Dr. Richard C. Cabot of Boston in discussing the "work cure" of Dr. Herbert J. Hall of Marblehead, Mass., makes two comments in the *Survey* on the medical aspect of this work. In the first place, he points out that Dr. Hall's principle has most interesting exemplifications in the unconscious sub-standard reorganizations constantly taking place in our bodily organs.

"The sick heart, the diseased stomach, do not stop working ex-

cept for brief periods. If they stopped work for long, they, like our souls, would decay and die. They modify their work and reorganize it on a plane of lower efficiency.

"The work of the diseased heart is irregular, like the sub-standard worker; its output, like his, is often decreased; its reserve and power adaptation is diminished, like his. But it never takes a 'rest cure.' In all chronic illness the body reorganizes itself on a plane of lower efficiency, but it never stops work until it dies. So it should be with all sub-standard workers, healthy or diseased. They must still keep their souls alive by response to psychical stimuli—to the world's needs and markets, as the body and all nature live by response to stimuli, physical and chemical."

COTTON VERSUS CHILDREN

"If the people only cared for the children as much as they care for cotton we could disband our committee next year," was the declaration of the leaders of the National Child Labor Committee after a recent staff meeting. This committee is making strenuous efforts to secure the enactment of the Palmer-Owen child labor bill at the present session of Congress, the object of which is to prevent interstate commerce in goods made by child labor. The Southern representative of the committee was recently quoted as saying:

"I believe that the present hardship in the cotton industry is only temporary and that within a few months our cotton mills will be working night and day to supply a world-wide demand for American goods, and it is most important to forestall by effective legislation the increased demand for child labor which will result. And when a fourteen-year limit and an eight-hour day and no night work under sixteen are applied to all mills producing goods for interstate commerce, the argument from competition, which the Southern cotton men have always offered in opposition to better child labor laws in their states, will be demolished."

NO CHILD LABOR IN EVANSTON

I came across a newspaper statement that the secretary of the Child Labor Committee was to speak at the Women's Club of Evanston. A few days previous I had been advised that Evanston was one of the few cities in the country where there was practically no child labor. These two facts coming so close together brought home to me the further fact that one of the encouraging signs of the present day is the realization of the solidarity of the country, and of the necessity for the people everywhere to consider problems which are critical at a particular place. In other words, although the child labor problem is practically non-existent in Evanston, the women of that community feel that they have a duty in the premises which they are seeking to discharge. When the Christian people of this country fully realize that we are members one of another and that what affects one is of interest and importance to all, then we will have made great headway.

WORK BY TENNESSEE CHURCHMEN

Trinity Church, Memphis, has a men's social club, which acts upon many social neighborhood problems, and which has been most successful. Effective Church clubs of a like nature are also in St. Ann's and St. Peter's, Nashville, and St. Luke's and Grace, Memphis. Mrs. Benjamin West, of Grace Church, Memphis, is doing an effective work in connection with the juvenile court of that city, and Major Dabney M. Scales among the negroes, especially through the Hoffman-St. Mary's Industrial School for Negroes at Keeling. Many of our Church communicants of Memphis are helping in the various institutional works of Memphis, the Home for Incurables, Old Men's Home, Mary Galloway Home, Day Nursery, our Church Home for Orphans, under Sister Anne Cherotin, and like work is being done in Chattanooga and Nashville. A review of the situation discloses the fact that numbers of our Church people as individuals are regularly doing social work and many instances of real and constructive help extended might be noted.



CORRESPONDENCE

All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE PANAMA CONFERENCE

To the Editor of The Living Church:

I BELIEVE it will be a gratification to you to have a subscriber of thirty years' standing express, for himself and for many others for whom he can speak, the hearty thanks which we believe to be due from your readers and from American Churchmen in general for your admirable protest against the hasty action of the Board of Missions in voting to take part in the Panama Conference.

To a business man no other reason for reconsidering such action would seem necessary than that the governing body of the Church refused specifically to acknowledge such power in the Board of Missions, which therefore has no right, as a representative body, to put loyal Churchmen and loyal American citizens in the attitude of insulting the gentlemen of friendly Christian nations by classifying their people as heathen and thereby nullifying, as far as their influence can, the favorable work done and under way by our government toward gaining the good will, business, and friendship of the South American countries, in sending to them such a statesman as ex-Senator Root and by other methods.

Surely, as patriotic American citizens as well as honorable business men and good Churchmen, obedient to lawful authority, the Board of Missions will reconsider their hasty action.

Very truly yours,

Upland, Cal., July 13th.

CHARLES D. ADAMS.

To the Editor of The Living Church:

FOLLOWING the suggestion of a correspondent in THE LIVING CHURCH that all who are in sympathy with the stand that that most worthy messenger of Catholicity has taken in regard to the Panama conference, let my name be added under this head; and may Almighty God bless and prosper all work for the freedom and exaltation of our Holy Mother, the Church. Yours in Holy Faith,

Columbus, Ohio.

JAMES O. LITTLETON.

To the Editor of The Living Church:

I CAN give no argument against the Panama Protestant conference that has not already been ably set forth. The very thought is an argument in itself; assisting in an attempt to deprive people of those wonderful sacraments so highly treasured by all Catholics whether subject to Rome or Canterbury, Constantinople or Utrecht.

Therefore you may place my name on the list of those radically opposed to such a participation, as I am sure all loyal Churchmen should be.

Yours in the Faith,

Chicago, July 17th.

K. S. THORPE.

JOINT COMMISSION ON TEXT BOOKS IN HISTORY

To the Editor of The Living Church:

PERSONS having business with the Commission on History Text-Books are notified that now is the time to communicate with the secretary.

The Joint Commission on Text-Books of English and American History, appointed by the General Convention of 1913, held its organizing meeting in New York, on May 25th. The Bishop of Ohio was in the chair, acting for the Bishop of Western New York, and the Rev. John S. Littell, D.D., was secretary. The Rev. Henry P. Scratchley of Poultney, Vermont, was elected permanent secretary of the commission. Letters of regret were read from members of the commission unable to attend the meeting. To fill several vacancies which have arisen in the commission's membership, new members were elected and arrangements were made to secure the nomination and election of others, for which purpose the secretary of the meeting was designated a committee.

Other matters acted upon were: agreement to draft report in form suitable for popular distribution; division of the commission into committees to prepare several different departments of the work.

The question of financing the work of the commission was left over for further consideration.

The work of the commission is expected to make progress this summer in preparation for a meeting to be arranged as early as convenient.

July 14, 1915.

(Rev.) JOHN S. LITTELL, D.D.

To the Editor of The Living Church:

WILL you allow me to thank through you the secretaries of the dioceses who have so kindly answered my letters regarding the action of the dioceses on the matter of text books teaching on the English Church?

May I at the same time correct an impression that a few seem to have that our commission has already determined the nature of its report? It seems that some of the clergy are of the opinion that the commission will bring in an adverse report. The function of the commission is to *investigate* the actual conditions and then report on these with such suggestions as it may consider necessary.

There are undoubtedly some questionings in various parts of the country on the teaching that our children are receiving as to the Church. The commission is endeavoring to ascertain the actual conditions, and, with these before it, take such action as it may deem wise.

For the investigation the commission will need and welcome help. Poultney, Vt., July 15th.

H. P. SCRATCHLEY, Secretary.

MEMORIAL TO GEORGE C. THOMAS

To the Editor of The Living Church:

WOULD you allow me, through your columns, to bring before the Sunday school teachers of the Church the opportunity to have a share in commemorating the life of Mr. George C. Thomas who did so much for the advancement of Sunday school work?

For many years Mr. Thomas desired to see a church built at the chapel of the Mediator, Fifty-first and Spruce streets, West Philadelphia, but he was called to his rest before he could see this accomplished. The parish feels a sense of obligation to complete his unfinished task. It also feels that there are thousands of communicants throughout the Church who would like to have a part in this memorial. Among the thousands of communicants there must be many Sunday school teachers who received help from Mr. Thomas. For twenty-four years, as one of the deputies to the General Convention, he guarded and advanced all of the Sunday school interests of the Church. He was founder of the Sunday School Association of the diocese of Pennsylvania, and also an enthusiastic supporter of the *American Sunday School Magazine* which has furnished material to help Sunday school teachers for many years.

I would suggest that each teacher reading this letter, and feeling a desire to commemorate the Sunday school work of Mr. Thomas, send one dollar to Mr. George Wharton Pepper, the treasurer of the George C. Thomas Memorial Fund, 1438 Land and Title Bldg., Philadelphia, Pa.

Very truly yours,

New York, July 15th.

WILLIAM E. GARDNER.

General Secretary of the General Board of Religious Education.

NEW YORK DIRECTOR FOR RELIGIOUS EDUCATION

To the Editor of The Living Church:

THE interest shown by the Church in religious education and the response made to that interest by THE LIVING CHURCH are very gratifying to those of us who have the matter at heart.

The news item in the last issue announcing the appointment of the Rev. John Wallace Suter, Jr., as director for religious education in New York, makes an inaccurate impression. Various interests in the line of religious education are at work at the same time. Mr. Suter has been appointed director of the Demonstration School of Religious Education in Manhattanville. His qualifications are all that you state. This demonstration school is under the auspices of the Board of Religious Education of the Second Province, the diocese of New York and New Jersey. Dr. Abby Porter Island, principal of one of our public schools, a trained educationalist, with religious education deeply at heart, suggested this demonstration school as an activity of the Province and was made chairman of the work. On her invitation the committee for the demonstration school has been enlarged, including members of the diocesan board of religious education.

Coincident with the establishment of this school comes the opportunity of the experiment offered by the New York Board of Education for mid-week instruction in religious education along the lines of the Gary plan. Dr. Leland's committee responded at once to this opportunity, but its work will be confined to the Manhattanville center where the demonstration school is situated. The diocesan board is studying the opportunity in the Bronx. It has an investigator at

work: first to learn the openings the New York Board of Education will afford for religious education; second to prepare the parishes and Church people to meet the opportunity; third to take courses in methods of religious education. Who will be ultimately the supervisor of our Church's responsibility to the opportunity of mid-week religious education for the whole of Greater New York is still to be determined. In Gary each Church has a paid director for the mid-week religious education. The problem in New York is much more complicated and requires detailed study.

As has been vigorously set forth in your editorials, no matter of greater importance has recently come before the Church than this possible, even probable, application of the Gary plan in New York City.

H. P. NICHOLS.

New York, July 17th.

President of the New York Diocesan Board of Religious Education.

MISSIONARY ORGANIZATION

To the Editor of *The Living Church*:

I READ with great interest your article on Missionary Organization. I think you are thoroughly right. But if we are going to have a Presiding Bishop who is really to be the head of the Church's work, why not make him head of all the work? Why should his activities be confined to what has come to be almost a technical significance of "Missionary"? The educational and social service work of the Church have now come to full recognition. If we mean by "Missionary" the whole Forward Movement, then it is difficult to see where we are going to draw the line of distinction between these three recognized activities. Cannot you use your great influence towards the unifying of the whole Church organization, so that one man shall be our recognized leader, and the work will be great enough to choose a great man to lead it?

This unifying of the organization will have several other beneficial results. It will prevent the overlapping and waste of energy in the carrying on of the different phases of the work, and that will make for efficiency in administration.

It will be able to present a common budget covering all the needs of the Forward Movement in place of the reiterated appeals from different quarters and by different authorities, which are at present in danger of wearying the Church.

Of course the Board of Missions, General Board of Religious Education, and General Commission on Social Service, would each retain their present organization as departments under the one head.

Faithfully yours,

Miramar, Santa Barbara, Cal., July 7th.

F. GARDNER.

RECRUITING FOR THE MINISTRY

To the Editor of *The Living Church*:

I T is most true, as Mr. Milbourn intimates in the current issue, that the Church does not treat her clergy with the respect and courtesy that they deserve: it is likewise true, as we are led to infer, that the lowlier position a clergyman assumes the less consideration he receives.

Granting this for the sake of argument, the fact remains that it is this same desire on the part of people to force the Church to do magnificently by her priests that helps to keep the calling of the sacred ministry in the class with professions. As long as we speak of the ministry as a profession and allow young men to view it as such, just so long will there be a dearth of candidates for this sacred office.

Each year at this time the small number of ministerial students being graduated from our seminaries is commented upon by the Church press. Nor are we alone in this matter—the denominational bodies are making the same complaint through their religious papers. The cry is the same in each instance: "Why are so few young men offering themselves as candidates for the sacred ministry?" In my humble opinion, the reason is found in the fact that our young men have been taught to look upon this work as they would a profession and, noting that the compensation for work in the Church is not equal to that received in the profession of law, medicine, engineering, agricultural pursuits, etc., it is but natural that their choice falls on that which offers the most remuneration.

It is a noticeable fact that of late the officials of the United States army and navy have established recruiting stations in every large city and in various centers throughout the country. Well-planned advertisements in newspapers and magazines portray this work in the brightest colors. The billboards contain most alluring appeals to the young man to better his condition and put himself in line for promotion by offering himself to his country for service. These officials have seen the decrease in the number of those who ordinarily offer themselves for army or navy service and have set about remedying this condition.

Naturally, it will not do for the Church to recruit in this way or the taint of commercialism, now too prevalent, will become more pronounced, but we can learn from the children of the world and do what we can to urge young men to offer themselves for the service of the Church. We should be perfectly frank with them and candidly show them that their stipend will never be any more than a bare

living, but show them that in serving our Lord and His Church they are laying up for themselves "treasures in heaven."

The estimate has been made that not more than five per cent. of those entering the sacred ministry come from the city; the balance coming from rural districts. This must ever be so, and we must continue to look to the country to furnish the young, new blood and the brains and brawn needed by the Church.

Baltimore, Md., July 9, 1915.

ALAN PRESSLEY WILSON.

WHY PEOPLE GIVE UP THE CHURCH

To the Editor of *The Living Church*:

DEAN DELANY'S article in the current number of *THE LIVING CHURCH* as to why people don't go to church or change from attending a certain church, would be amusing (is, in fact) were it not for the ignorance shown in cases cited. It is even worse than I imagined.

What is the answer? Was it not given by Bishop Thomas in his recent convention address—lack of definite teaching?

I admit the subject is an obsession with me and I well know the specious replies: "Not expedient at this time," "People must be prepared," "Educated to proper standard slowly"; and meanwhile years pass, and, while there is some amelioration, yet ignorance remains and at times crass at that.

And the minor ills, which are often harder to bear than the major—nerves, I suppose—the unhatted woman in church, the choir-men and choirwomen (rarely the boys, thank God!) that lounge forward during prayer, while priest and people kneel, the priest that dresses in a business suit (fortunately for him that he does not have to undertake the work of the average business man), and so on ad infinitum.

I cannot conclude without an allusion to Father Maturin. His death recalled old times to the writer. Like you, I wonder did he find peace and rest ere the waves of the Atlantic engulfed him? I wonder.

Kansas City, Mo., July 12, 1915.

CLEMENT J. STOTT.

SOCIALISM AND BAPTISM

To the Editor of *The Living Church*:

IN a recent debate between a prominent socialist, and a debater on religion, the former made the statement that "The rite of

Baptism originated in the cooperative labor unions of antiquity and was originally an economic rite, rather than religious, and into these labor unions Christianity was first planted. It was the rite of initiation into the cooperative brotherhoods of labor, and the rite, of Baptism in water was an outward form to symbolize that the initiate was submerged in the holy spirit of brotherhood, which is essential to salvation from past sins; that when all society is submerged in this spirit of brotherhood, the sins of society will pass away." If this statement is true to facts, it should be of interest to every socialist and non-socialist in the Church. The statement is found on page 4 of the July number of the *Christian Socialist*. Let us have some light on this claim. If it is true it can be used for some splendid teaching in a social message, but if it is not true it should be repudiated both by socialists and non-socialists in the Church. Socialism and Christianity have much in common, though I believe any form of socialism divorced from the fundamentals of Christianity is doomed to failure. In bringing the two together on many common points, we do not want to do so on a false premise. There is too much of that kind of argument these days, both for and against socialism. Let us have the facts as to the above statement either from yourself or from some of your readers.

Yours sincerely,

Louisville, July 12th.

EDW. S. DOAN.

"WHY?"

To the Editor of *The Living Church*:

AS one much interested in the "Mission" of the Church, may I claim space in your columns to ask a much thought-over question, and to express a view-point concerning a condition which to me is deplorable?

Why is it that when missionaries return from the foreign field bringing with them the enthusiasm of those who have been and seen, they are invariably sent to, or go to, the larger churches only? Thus the smaller and weaker (though no less earnest) ones are left without that stimulus and inspiration which can alone be gained through contact with a "worker from the field."

I realize that these returning missionaries have but so much time to cover so much ground, so for that reason they are perhaps sent where (numerically speaking) there are more hearts to serve, more hands to work, and more heads to impress. But is the natural sequence always the wiser course to pursue? So let us ask ourselves, where did Christ do His greatest work: with the multitude, or with the woman at the well, the three men on the Mount of Transfiguration, and the Thief on the Cross?

While the world is praying and working for "Church unity,"

would it not be a good plan and one productive of greater results, if the strong would help the weak? In other words, could not some larger Auxiliary chapter remember a near-by weaker, struggling one and send to it a missionary speaker? Would not then a double blessing come to the larger society? For who can help the weaker without herself being made stronger by the effort. This is only one humble suggestion; there are many more.

While we of the Church are being taught the wonders of "Team work," cannot the Board of Missions and the Woman's Auxiliary provide some channel through which the "little ones can go forth as the mighty?" To work for missions and yet *never* to hear a missionary speaker—such is the fate of nearly all the smaller parishes. So there is no need to wonder when we hear of lack of interest, or of waning vitality. What plant can but fade and die, if deprived of the warmth of God's sunshine, and if left alone to feed upon itself? What child can grow into the full strength and beauty of pure manhood without the inspiring influence of family or friends? So it is with the smaller organizations of our mighty Woman's Auxiliary. They can *not* do more than produce a stunted growth, while deprived of that vital nourishment which can only come through personal contact with their own representatives in the mission field.

God's blessing will rest upon these weaker branches, which are struggling on; but will not somebody be held responsible for withholding from them the returned missionary? They cannot afford to go to the larger cities nor to invite the speakers to come to them. "Take heed therefore, how ye hear," unless ye pass the word along! Amherst, Va., July 6th. SALLY TAPSCOTT ZACHARY.

THE RIGHT TO FREE SPEECH

To the Editor of The Living Church:

IT is certainly very true that the "right to free speech," from a moral standpoint, is subject to qualification. But it is somewhat disappointing to have a Church periodical, so representative as THE LIVING CHURCH, advert to these limitations as its chief comment upon recent events which are of grave concern to all who are interested in the intellectual preparation of the youth of our country for the part they must play in its destinies.

Now one of the criticisms which has been most frequently heard, and least adequately met, with regard to many of our American universities is that they signally fail to represent the people of the United States, in the sense in which educational institutions should represent the people. President Woodrow Wilson is a conspicuous instance of a man who really had to outgrow the university of which he was the head before he could serve his country. Just because he was sensitive to the currents of national life he had to choose between a vain attempt to democratize his university and a political career. And the thing that hampered Woodrow Wilson as university president existed and still exists in other large universities. How can it be assumed to be accidental that the professors in Pennsylvania, Colorado, and elsewhere, who were recently eliminated from the faculties of which they were members, were outspoken critics of our present industrial system? Are considerations of the limits of free speech the most pertinent thing that can be said at such a time?

The protest that these resignations have awakened is not a mere brainless piece of rhetoric. And it has nothing whatever to do with the obligation of a priest to teach the Catholic faith. It is due to something more than a suspicion that forces are at work in the educational world to bring about a blind reaction, unfavorable alike to plain speaking and clear thinking on matters of public importance. When we realize that large moneyed interests have recently begun to employ experts in "crowd psychology," at high salaries, for the express purpose of training the public mind in accordance with their interests, one can only expect to find evidence of this method in connection with education.

At least in the Church there is something of healthy democratic life. Churchmen do not quite swallow a proposed pension system whole just because Wall Street approves it, nor fall in with Pan-Protestant plans because somebody would like to see land-hungry Latins transformed into landless wage-earners of the Gringo type. But University faculties, being free from religious "dogmas," and not looking to the public for support, are different. Money (for a new set of dormitories, it may be, or for a chair in perfectly safe political economy) talks louder than the unconsidered "free" babblings of the unacademic mob.

God forbid that the notorious lack of sensitiveness to American life and conditions which characterizes many American colleges should have sympathy or countenance from the Church.

WILLIAM MILLER GAMBLE.

AS LUKEWARMNESS stands between cold and heat, so indifference stands between love and hatred. If under the surface, as well as upon the surface, the two series correspond, at once light breaks in upon our subject. For indifference, so far as Holy Scripture instructs us, has no part whatever in the Divine Being. God Almighty we know is Love, and it is revealed that He can hate; but love and hatred alike preclude indifference. Thus indifference appears to involve absolute alienation from His image and likeness.—Christina Rossetti.



SOCIAL PROBLEMS

The Pittsburgh District: Civic Frontage. Pp. 554. \$2.70 postpaid. Wage Earning Pittsburgh. Pp. 600. \$2.70 postpaid. New York: Survey Associates, Inc.

These two volumes of the Pittsburgh Survey made under the direction of Paul U. Kellogg (who has also edited this monumental six-volume report) for the Russell Sage Foundation are full of meat for the social worker and the student, present and future. The first of these two volumes endeavors to interpret civic Pittsburgh and the second to interpret the industrial Pittsburgh. Whether one agrees or not with all the conclusions drawn, one is impressed with the sincerity and earnestness of this pioneer group of surveyors. They are imbued with a public spirit and determination and a perseverance worthy of more general imitation, and yet it is more nearly correct to say that they have received more criticism than appreciation.

The editor in his prefatory note to the industrial volume points out that the movements "for the social control of the commonality of livelihood have been slower than that of citizenship. They have been fragmentary, inconclusive, often in conflict. They have been quicker to break down the sanctions and habits of the early days, when those stood in their way; but they themselves have been prone to revert to precursive forms of despotism."

Much of the material herein set forth appeared shortly after the conclusion of the investigation, but it is good to have it brought together and to have them brought up to date in the light of subsequent developments. These, like the former volumes, are abundantly and, so far as illustrations go, effectively illustrated.

CLINTON ROGERS WOODRUFF.

The Field of Social Service. Edited by Philip Davis in collaboration with Maida Herman. Boston: Small, Maynard & Co. Price \$1.50.

Mr. Davis has done a good service in bringing these twenty papers by recognized authorities into one volume to answer the question, "Just what can I do in social work, and how shall I go about it?" There are four parts: Background in Social Work, written by those well-known Boston Churchmen, Robert A. Woods and Dr. Jeffrey R. Brackett; Community Problems; The Community and the Child; and Social Agencies. Chapters on the Church and Social Service and Religion and Social Service are written respectively by an Unitarian and a Jew, the Rev. Charles F. Dole and Rabbi Harry Levi. Mr. Dole takes the ground that there is no justification for the arraignment of the Church as a backward institution. He believes profoundly that no other institution so emphatically stands for the idealism of the world. He likewise believes that it is enough if Church members draw their inspiration from the Church and "then, in their various occupations—some in carrying on honest business, some as officers of the government of the city or state, some as teachers, some looking specially after the poor and the sick, all as good friends and neighbors—each in a way tries to perfect the life of the community."

Rabbi Levi bears further testimony to the same effect, declaring that the Church historically has always been concerned with social service, and that while to-day the monopoly no longer continues, the traditional interest is sustained. "Few churches are wanting in some form of active work aiming at a betterment of social conditions. Much of what was once the exclusive programme of the Church has been assumed by other organizations."

In some respects the supplement dealing with salaried positions in social work, prepared by a group of experts, is the most valuable part of this excellent work, which is one of The Welfare Series, which deals primarily with the problems of human well-being, each from a different standpoint or upon a different subject. It is the purpose to develop in the series a source of reliable, authentic, and so far as possible, detailed information—in short to make each volume an authoritative yet popular book on its particular subject, and Mr. Davis' volume fulfils this purpose admirably.

CLINTON ROGERS WOODRUFF.

The Normal Life. By Edward T. Devine. New York: Survey Associates. Price \$1.00.

Dr. Devine writes with a sure hand out of a long and useful experience of "social construction." Believing that "progress is possible, but not inevitable," and that we are the architects and builders of our own well being and of our posterity, he writes soberly of the various steps in life: infancy, childhood, youth, maturity, and old age, and their problems. He follows the outline of the report of the Pennsylvania diocesan Social Service Commis-

sion of a few years ago. His viewpoint is sane; his methods reasonable; his outlook and viewpoint are Christian.

Dr. Devine has given us a good and helpful book, which we can take for our guidance in following implicitly the second great commandment and in our realization of the family life which is the unit of Christian society.

C. R. W.

RELIGIOUS

The New (German) Testament. By Anthony Hope Hawkins. New York: D. Appleton & Company.

Anthony Hope brings his powers of writing interestingly and effectively to bear upon the causes of the great European crisis. Especially in the chapter "Empire and Liberty" he is most impressive in his analysis and criticism of Bernhardt's now famous and detested doctrines. His designation of the General's book, *Germany and the Next War*, as the "New (German) Testament" is very much to the point. His contrasts with our own New Testament are striking. Our author writes with a strong sympathy for the Christian religion, democracy, and the smaller states of Europe, for whose "pitiable existence" Bernhardt is so much concerned.

The Man of Nazareth. By Frederick Lincoln Anderson, D.D. New York: The Macmillan Co., 1914. Price \$1.00.

This book is written with a little too much self-assurance. The author says that "while writing for the people, I have never forgotten the experts, a fact which they will quickly perceive, if they will do me the honor to penetrate to the core of the volume." The book "is not an investigation, but a statement of the results of fourteen years of research, put forth in popular form." Critical arguments, citations, and quotations are sparingly given. The book is described as "a treatment of the most important problems of Jesus and His career, and that so far as possible from the viewpoint of Jesus Himself."

The question, "What think ye of Christ, Whose Son is He?" is not clearly answered after all, and this is a serious defect of the book in spite of its high sounding terms of admiration of His Person and character. He says of the "secret of this personality," "Paul's explanation was that *God was in Christ, reconciling the world unto Himself*. . . . The Church . . . has tried to say this better and define it more narrowly. Whether it has altogether succeeded in the task may be a matter of debate, but one thing is perfectly plain: This Jesus, so strangely and uniquely full of God, is Lord in a sphere beyond the reach of our highest thought. He therefore demands and deserves the wonder, reverence, love, and supreme devotion of every human being."

The question which is left unanswered is, Was He God? Unless an affirmative answer can be given to this question, we may not dare to give Him our "supreme devotion." F. J. H.

DEVOTIONAL

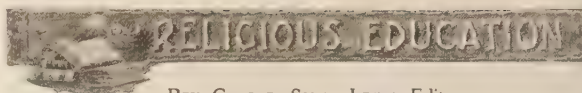
Our Comradeship with the Blessed Dead. By the Rt. Rev. John P. Maud, D.D., Bishop of Kensington. London: Longmans, Green, & Co. Price 75 cents net.

As the introduction states, these five addresses were delivered at a weekly service of intercession in the octave of last All Saints. They deal with the great questions of the future life and were intended to give comfort to those who had lost friends in this present war. The subjects are: Victory over Death, The Blessed Dead, Our Comradeship with Them, I., its claim, II., its strength and joy. Communion with the Blessed Dead. The utterance of words of comfort and assurance that is accompanied with an earnest belief in such messages will go much further towards giving relief to the suffering one than pages of argument. It is because this little book contains just such a spirit that it must prove of great help to all who read it. The addresses were given to an English congregation, but they may be used to great advantage by anyone who is in need of such consolation.

Problems and Issues of the Spiritual Life (A. R. Mowbray & Co., 60 cents), by the Rev. W. F. La Trobe-Bateman, is a series of ten devotional addresses on the mysteries of life: sin, pain, immortality, etc., the special point of the lectures being the attempt to show what spiritual demands are made by a consideration of these problems and their solution in Christianity. The papers are thoughtful and reverent, though they give no new light on the questions they deal with.

The Rev. Lucius Cary, one of the Cowley fathers, publishes in *Audi Filia* (A. R. Mowbray & Co., \$1.00 net) a series of retreat addresses on the Forty-fifth Psalm. Addressed originally to members of a religious community, they are equally useful for the devout among the laity. A chapter on devotional reading, by Father Congreve, serves as a somewhat lengthy preface.

To be happy is properly the beginning of all schemes for making happy.—Sarah W. Stephen.



REV. CHARLES SMITH LEWIS, Editor

Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

IT is a noteworthy step toward better things that we are beginning to hear of schools for boys and girls which are within the reach of children whose parents are not wealthy.

We believe that a majority of the Church boarding schools that were started fifty or so years ago had as a part of their purpose to give to the children of the ordinary Church family an opportunity to get a good private school education under Church direction and with Church training. The public schools of that day had not reached their present efficiency. Many people were prejudiced against them as being only for the poor. Others without any foolish thoughts of "class distinction" did not care for the association and influence as to morals and manners and the possibilities of after intimacy that were sure to result from sending children to the city public school. Such prejudices were naturally stronger in the cities and larger towns than in the smaller places or in the country districts. In the latter the influence of the "little red school house," to use a much abused term, was distinctly for the good. But it was quite questionable if this was so in the other places. So the demand for private schools and more especially schools where boys might be fitted for college and girls "finished"—whatever that might be—asserted itself and generously-minded men and women made it possible by their gifts to supply to the poorer families who wanted such training for their children suitable schools under Church regulation.

But schools, as well as men, feel the effect of an increasing trend towards luxury and the high cost of living. Headmasters and trustees faced deficits. Demands were made for this and that which in turn made necessary still further increase in cost and so in tuition charges, until these schools became in an increasing degree the training schools of rich men's sons. The boy or girl whose parents were of moderate income could not go to such schools. The public schools formed the only solution of their problems and fortunately for them in most places these schools increased in educational value and served more and more to supply the needs of these children.

But conditions still exist that make such schools a thing to be desired. There are still places where through the incoming of the foreign element the school conditions are not what many men want for their children, or where the high school situation is one in which a man does not want his son to get his education. Then there are parents who want their children brought up under distinct and definite Church influences. This is not possible in the public schools, and the modification of the inhibition that is possible under the Gary plan, or any of the others, does not wholly satisfy the desire. So once more the Church school is the answer to a man's question how he shall have his son educated under Christian, or under Church conditions?

Rich men who want this can find numberless schools. Where can the man of moderate means send his child? Three solutions are offered that we happen to be familiar with. The first is that which has been wrought out by Bishop Hall in Vermont, where the old diocesan school was closed years ago until such time as by an endowment it might be possible to meet the needs of the girls of Vermont and give them a thoroughly good and Churchly education at a cost that would be within reach of the men who were not counted among the rich. Endowments added to present school properties, or, as in the case of the Donaldson School near Baltimore, endowments given to establish such a school, are the solution of the cost problem. The other method is the well-known Kent School under the direction of the Holy Cross Fathers, where modern monasticism is doing for such boys in the North, and St. Andrew's, Sewanee, for the mountain boys in the South, some of the things that were done by the monasteries of old. The third way is the older way of separate scholarships.

But there is something further than the cost of schooling. The type of boys—or of girls—in the school is equally important. "Where shall I send my son?" was the problem that a certain friend was discussing. Shall it be to some large and costly school or some smaller one? Against the former was raised the objection that he would then only associate with rich men's sons and get through this association ideas and

desires which would be a constant temptation to him in after life. And on the other hand was raised the objection of scholarship. It reminds us of a reply that was made years ago when some rich New York woman was told of a certain well-known school, now no longer in the city: "Do you think that it could be a good school and not charge more than that?" These are the two alternatives: associations with boys of one class or group only, or a scholarship that is less well known. But given a school—such as is coming to the front to-day—where there is good scholarship, where all boys stand alike in the matter of spending money (how well we remember the twenty cents, or thirty, according to class, doled out to every boy alike at Racine in the years that are gone), where character alone tells, in such a school under Church training a boy or a girl could not but increase in knowledge and in all manner of godliness. And again we say it is a token of a set in the tide that must be good when such schools are rising in the land. For after all there are four things that we want in the education of our boys and girls: a right ideal of life such as comes with the Church's training in life; proper associates, not from the viewpoint of society but of morals and character; healthful conditions; and good instruction. We have put this last not because it is of little or less worth, but because it is the least important of the four in those things which make for a success that shall last through this world unto the next.

We have before us three publications, each of which is intended to further the study of the Bible. The most pretentious is Dr. Sanders' History of the Hebrews. (*History of the Hebrews, Their Political, Social and Religious Development and their Contribution to World Betterment.* By Frank Knight Sanders, D.D., President of Washburn College, Topeka, Kansas. Charles Scribner's Sons. Price \$1.00.)

This is a one-volume history of the Hebrews from the beginnings on to the destruction of Jerusalem by Titus in 70 A. D. It is very excellent in its arrangement and method, being designed as a student's book, by means of which a student of whatever age may gain a true picture of the progress of the Hebrews and what they have done for the world. The standpoint is frankly that of re-written Hebrew history, as set forth by the critics. We note with interest a sentence on page 220, speaking of the work of the Deuteronomist: "They altered interesting narratives into instructive religious history." Two thoughts at once suggest themselves. Was this alteration, assuming it took place, one that resulted in religious history taught under the guise of what was really fiction. That is to say are the stories that result, the narratives that are embedded in this reconstructed history, still true to facts, or are they "made up" and no longer true to facts? The other question is one to which we drew attention a short time ago: which is the inspired record, the interesting narratives, reconstructed as they must be for this re-written religious history; or is it the religious history itself? We revert to this query again because we believe it is important. The inspired record is the Bible as it stands, not the Bible in process, nor any other of the so-called "Bibles before the Bible." There could be no Bibles before the Bible, however clever the phrase may be, as the Bible *qua* Bible is the inspired record of how God has dealt with His people. This sentence represents the standpoint of the book. It regards the Bible simply as a collection of religious books of the people who made a special contribution to the world's religious life. It is this attitude that makes so much of the modern literature on the subject at odds with the Church's position as stated in the Creed, "Who spake by the prophets," and as required of all those who come to ordination, a belief that the Holy Scriptures are the Word of God. As a text book from this standpoint and as an example of method and presentation Dr. Sanders' contribution is worthy of its purpose.

Outline Charts of Old Testament History and Religion. Arranged by Elizabeth W. Collins, A.M., Woolman House School, Swarthmore, Pa. For sale by Geo. W. Jacobs & Co. Price 50 cents.

This is a series of six charts carrying the subject down to 63 B. C., when Pompey entered Jerusalem, and Judea became a Roman Province. Miss Collins' standpoint is the same practically as that of Professor Sanders. Her charts are arranged in three columns, the central one being a very brief summary of the Hebrew Message or the Scriptures, which she carries along until it is not until the first century before Christ that we find the completion of the Psalter and the Book of Ecclesiastes. The two other columns summarize the secular history, sometimes of the Hebrews, as in chart 2, which covers the period from the division of the kingdom to the fall of Samaria; sometimes Hebrew on the one side and foreign kingdoms that touch Jews on the other. It is a useful summary for those who accept the fundamental position. It is excellently well printed and clear.

The Index Publishing Company of Bloomfield, N. J., has published a series of seven books of questions arranged with brief

summaries on the Old and New Testaments covering the seven years of the Junior and Intermediate Department of the Sunday school. They are the outcome of experience and are not simply theorizing. The questions are quite like those we have had from time to time in various leaflets. They are on the text assigned, or answered by texts referred to, or by the summaries that follow each lesson. These summaries are sometimes good, sometimes quite insufficient. They would need revising before they could be used in the Church schools especially wherever they touch what is called the Churchly side of the revelation. A sentence such as this shows the standpoint as to the Church and all that she stands for of sacramental life:

"Fellowship of kindred souls bound the first disciples together into the first Church. They were as unlike in most things as people on the earth can be. But they were related in the one great thing—companionship with Christ and the uncontrollable desire to proclaim the glad tidings of His salvation. These same things make a real Church to-day."

The volumes are entitled *A Guide to Bible Study, A Systematic Course of Graded Lessons for Sunday Schools.* By Harry E. Richards, A.M., M.D. In Seven Parts. Index Publishing Company, Bloomfield, N. J. In the Junior Department two years are on the Old Testament and one on the New. In the Intermediate Department the four years are divided equally between the two Testaments.

And so the text books roll on, each one trying to give another key to unlock the Holy Scriptures, their authors quite forgetting that there is but one Key and that is the Faith once for all delivered to the Saints. The Bible was written for the Church and she alone can interpret it.

LIVING NEAR A GOLD MINE

By ALAN PRESSLEY WILSON

A GOLD mine was opened in the state of Georgia, not long ago. An old man eighty years of age lived near the mouth of the mine and for years gathered the sparkling earth from around the point where the shaft was sunk. Often he might be seen sitting by a stream washing the gold out of his pan of earth and never a day passed but it brought him a reward for his labor.

In this primitive way he eked out an existence under the shadow of the operation that later marked the presence of gold in sufficient quantity to make him richer than his brightest dreams ever conceived.

There are some Christians who are content to scratch around the mine of God's love, gathering here a little and there a little, but never coming into full possession of the joy that awaits those who know the blessedness of a full knowledge of God.

GREAT AND SMALL TROUBLES

SHE was one of the many Americans in Europe whose plans were interrupted by the war. She was making her way to the coast in a tedious and not very well-equipped train. Her personal disappointments during the late summer and early autumn had so worn upon her that she could repress no longer her pent-up feelings. "Just to think of it," she said, "I haven't been able to wash my face for thirty hours. I haven't had a decent meal for a week, and I never expect to see again two of my trunks." There was a moment's silence in the compartment and then a French officer said very quietly, "I am indeed sorry for you, madam. We are all having our troubles during these days of war. I have myself just lost two sons who were killed in Alsace fighting for France." He spoke with the utmost courtesy, but the suggested contrast between her own little woes and the sharp bereavement of a tender-hearted father so wrought upon the woman that she burst into tears and, to her credit be it said, humbly begged his pardon for her outburst of a moment before.

What business have we to emphasize to ourselves or before others the minor trials and tribulations we encounter along the daily pathway, when the soil of Europe is being soaked with the blood of her choicest sons? To be made cross because the postman is late or because some one, we think, slighted us, to nurse a headache as if it were a wound caused by a bursting shell, to expect and demand sympathy when visited by the ordinary ills of life, is to exalt the ego at the expense of a world suffering a thousandfold greater pain. Even real sorrows may be mitigated by the thought of the agony from which we are exempted. Hard it is to bid the last farewell to a loved one, but when we can do that in a sick room provided with every comfort and under some dear family roof, the pain of separation cannot be as great as when the dying friend bleeds his life out in some trench or thicket a thousand miles away.

Nothing dispels a little trouble so quickly as the coming of a greater one. We wonder then why we ever fussed and fumed over trifles.—*The Congregationalist.*

COMMON SENSE bows to the inevitable and makes use of it.—*Wendell Phillips.*

Church Kalendar



July 1—Thursday.

" 4—Fifth Sunday after Trinity.

" 11—Sixth Sunday after Trinity.

" 18—Seventh Sunday after Trinity.

" 25—Eighth Sunday after Trinity. St. James.

" 31—Saturday.

CALENDAR OF COMING EVENTS

Aug. 6—Philippine Dist. Conv.

" 19—Primary Synod Eighth Province, St. Paul's Church, Oakland, Calif.

MISSIONARIES AVAILABLE FOR APPOINTMENT

CHINA

Rev. Arthur M. Sherman.

HAWKOW

Miss S. H. Higgins.
Dr. John MacWillie.

SHANGHAI

Dr. W. H. Jefferys.
Rev. H. A. McNulty.
Rev. C. F. McRae.

JAPAN

KYOTO

Rev. Isaac Dooman.

LIBERIA

Miss S. E. Conway.

PHILIPPINE ISLANDS

Dr. B. M. Platt.

[Unless otherwise indicated, appointments with all the foreign missionary speakers should be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

THE REV. CORNELIUS S. ABBOTT of the Church of the Good Shepherd, Washington, has been elected vicar of Old Swedes' Church, Wilmington, Del.

THE REV. WILLIAM R. AGATE has resigned from St. James' Church, Mesilla Park, N. Mex., and returned to the diocese of Michigan.

THE VEN. JAMES A. BAYNTON, Archdeacon of Michigan City, is spending his vacation in California. His address will be 3450 Telegraph avenue, Oakland, Cal., until August 23rd.

THE REV. JOHN BENNETT, formerly rector of St. Alban's parish, Williamsburg, Kansas, has become city missionary at Kansas City, Mo., and should be addressed at 1136 N. Thirty-sixth street.

BISHOP BRATTON is taking a much needed rest at his coast home, Fairhavens, at Gautier, Miss., and will make no appointments until further notice.

THE REV. E. N. BULLOCK, formerly rector of St. Andrew's Church, Roswell, N. Mex., has become *locum tenens* at St. John's Church, Albuquerque. Mr. and Mrs. Bullock are living in the Bishop's residence in Albuquerque during the summer.

THE REV. HENRY V. B. DARLINGTON, for several years in charge of Zion Church, Belvidere, St. James' Church, Knowlton, and St. Luke's Church, Hope, N. J., in the diocese of Newark, has been elected rector of St. Barnabas' Church, Newark, to succeed the Rev. STEPHEN H. GRANBERRY, who will become rector emeritus on August 1st.

THE REV. GEORGE VERNON DICKEY, rector of St. George's Church, Newport, R. I., is enjoying a seven-weeks' trip to California, via the Panama canal.

The address of the Rev. THOMAS DUCK is now at No. 3 Myrtle street, Atlanta, Ga.

THE REV. EZRA F. FERRIS, for the last three years rector of St. Ann's Church, Black Hall, Connecticut, has resigned. He will shortly join the clergy staff at St. Michael's Church, Amsterdam avenue and Ninety-ninth street, Manhattan.

THE REV. STEPHEN GARDNER has resigned the rectorship of Trinity Church, Monmouth, Ill., becoming assistant at the Church of the Redeemer, Chicago.

THE REV. WILLIAM H. GROFF of Clayton, Del., who has been ill for some time, has had to relinquish his work for the present, although hopes are entertained of his recovery.

THE VERY REV. WILLIAM C. HICKS, Dean of All Saints' Cathedral, Spokane, will deliver an address on Christianity and Therapeutics at the Pacific and Northwestern Theological Conference which meets at Vancouver, B. C., July 27th to July 29th.

BISHOP JONES will spend the latter half of July and the month of August at Coronado, Calif., returning to Utah after the sessions of the Primary Synod of the Eighth Province at Oakland.

THE RT. REV. FREDERICK J. KINSMAN, Bishop of Delaware, who has been spending three weeks in the southern part of his diocese, has now gone to his summer home, Birchmere, Bryant Pond, Maine.

THE REV. ARTHUR H. MARSHALL should be addressed at 50 Tremont avenue, Fort Thomas, Ky.

THE REV. H. I. OBERHOLTZER, curate of St. Matthew's Church, New York City, has accepted a call to become rector of St. James' Church, Bozeman, in the diocese of Montana, and will take charge about September 1st.

THE REV. FELIX H. PICKWORTH has resigned as chaplain of the reformatory at Anamosa, Iowa, where he has been since January 1, 1901.

THE REV. ROLAND RINGWALT of Camden has become assistant to the Rev. G. Wharton McMullen, rector of St. John's Church, Gibbsboro, N. J., and will give part of his time to the group of missions under the Rev. Mr. McMullen's care. The rector will spend the month of August in a cruise of the Great Lakes, at Chicago and Highland park, Ill., and Sudbrook Park, Md.

ON September 1st, the Rev. HARRISON F. ROCKWELL of Addison, N. Y., will begin his duties as curate at Holy Rood Church, 179th street, west of Broadway, Manhattan.

THE REV. DR. J. S. STONE, rector of St. James' Church, Chicago, is taking his vacation in a cottage on the sand dunes of Oceana Beach, Pentwater, Mich.

THE REV. GEORGE R. VAN DE WATER, D.D., will be at Gilbertsville, Otsego county, N. Y., until October.

THE REV. H. G. WAKEFIELD of Virginia City, Mont., who has been ill for several months, is slowly regaining his health at Vancouver, B. C., and hopes to be able to work again in a few weeks.

THE REV. CHARLES L. WELLS, Ph.D., former Dean of the Cathedral in New Orleans, has accepted the call of Christ Church, Macon, Ga.

THE REV. C. W. WHITMORE, vicar of St. Agnes' Church, Washington, has been extremely ill of nervous prostration and pneumonia, but is slowly improving.

THE REV. H. L. JEWETT WILLIAMS will be at the Cathedral in Atlanta, Ga., during the month of July.

Summer Appointments

THE REV. EDW. S. DOAN, rector of St. George's, Louisville, Ky., is officiating at St. Mark's, Louisville, during the month of July.

THE REV. JOHN F. VON HERRLICH, for many years at St. Paul's chapel, Trinity parish, Broadway and Fulton street, is now in charge of Holy Rood Church, Manhattan, and will continue to the end of August.

THE REV. SAMUEL NEAL KENT, canon of the Pro-Cathedral of the Nativity and warden of Leonard Hall, South Bethlehem, Pa., will have charge of the services at St. James' Church, Cambridge, Mass., from August 1st to September 5th inclusive.

THE REV. LOUIS A. PARSONS, rector of St. Paul's Church, Newton Highlands, Mass., will have charge of St. Andrew's-by-the-Sea, Edgartown, Mass., during the month of August.

THE REV. C. BERTRAM RUNNALLS, rector of the Church of the Good Samaritan, Corvallis, Ore., is now serving as *locum tenens* in the Church of the Advent, Boston, Mass., and may be addressed at 28 Brimmer street, Back Bay, Boston, Mass.

DURING August the Rev. M. L. TATE, rector of Emmanuel Church, Emporium, Pa., and secretary of the diocese of Erie, will be in charge of the Church of the Epiphany, Govans, Md. His address will be 600 Arlington avenue, Govans, Md.

ORDINATIONS

DEACONS

CONNECTICUT.—By Bishop Brewster in Holy Trinity Church, Middletown, GEORGE LAWTON BARNES and RUFUS DE LANCEY S. PUTNEY, for the diocese of Connecticut; CHARLES DAVID FAIRMAN, for the diocese of Fond du Lac; FRANK A. RHEA, for the district of South Dakota, and REGINALD BLACKWELL STEVENSON, for the diocese of Montreal. The Rev. John Neher Lewis, rector of St. John's Church, Waterbury, preached the sermon.

NEWARK.—In St. Paul's Church, Newark, N. J., on Sunday, July 11, 1915, Bishop Lines ordained THEODORE J. M. VAN DUYN to the diaconate. The candidate was presented by the Rev. Alfred R. McWilliams. The sermon was preached by the Bishop of Newark.

BORN

HOPPER.—To the Rev. and Mrs. Ernest J. HOPPER, June 26, 1915, at Packer Hospital, Sayre, Pa., a son, J. FAYETTE GORDON. Mother and child are now at home at Grace Church rectory, 439 Park avenue, Waverly, N. Y.

DIED

CAPRON.—Entered into life, July 12, 1915, at Montclair, N. J., GRACE GOODWIN CAPRON, daughter of the late Rev. Alexander Capron.

May perpetual light shine upon her.

FOOTE.—June 25, 1915, suddenly, at Cobalt, Ontario, Canada, WILLIAM BANKS FOOTE, only son of the late Rev. Israel Foote, D.D., and of Mary L. Banks, now of Geneva, N. Y. Burial in St. Peter's churchyard, Bainbridge, N. Y., on June 30, 1915.

Jesu, mercy!

SPARKS.—Entered into rest on June 25th at Columbus, Ga., MARY ELIZABETH SPARKS, wife of the Rev. James W. Sparks, and mother of Mrs. J. E. Duval and Mrs. S. Alston Wragg of Columbus, Ga., and the Rev. William A. Sparks of Far Rockaway, Long Island. The burial office was read, followed by a Requiem celebration in Trinity Church, Columbus, the rector, the Rev. S. Alston Wragg, officiating. The latter accompanied the body to New York and read the committal office. Interment in Trinity Cemetery.

Requiescat in pace!

TYSON.—On July 13, 1915, KATHARINE EMILY, the beloved wife of the Rev. Stuart L. TYSON, in the forty-fifth year of her age. In peace.

MEMORIALS

IN loving memory of MARY ELIZABETH ROBERTSON, who departed this life July 28, 1914.

"Thou who in Thy still rest

Our dear ones safe dost keep;

Thou who shalt bring them back

One day from their long sleep,

Oh, keep us by Thy grace,

That we at last may be,

When that bright morning dawns,

At home with them and Thee."

JOHN CARLISLE BLAND, JR.

In loving memory of JOHN CARLISLE BLAND, JR., July 22, 1907.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

RETREATS

HOLY CROSS, N. Y.—A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 20th, and closing Friday morning, September 24th, will be conducted by the Very Rev. Dean Vernon. Apply to GUEST-MASTER, Holy Cross, West Park, N. Y.

NEW YORK.—Annual week-end retreat for women, Christ Church, Mead's Mountain (the Catskills), near Woodstock, N. Y., September 10th to 13th. Conductor, the Priest-Superior S.D.C. Special rates at adjoining hostelry. Provision for quiet recreation. Apply to Miss ANNA HOFF, 117 West State St., Trenton, New Jersey.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST, unmarried, who can sing Mass and preach acceptably, and is successful with the Sunday school, wanted as assistant in a Catholic parish in the East. Address F. F. F., care LIVING CHURCH, Milwaukee, Wis.

MUSICAL YOUNG PRIEST, single, who can sing well, for Catholic parish in New York. Must also be expert typewriter and stenographer. Stipend \$1,500. Address "MUSICAL," care LIVING CHURCH, Milwaukee, Wis.

PARISH in a small college town desires young, unmarried priest. Catholic, inclined toward missionary work among young people. Address "COLLEGIUM," care LIVING CHURCH, Milwaukee, Wis.

YOUNG CATHOLIC PRIEST wanted for New York parish. Stipend \$1,000 per annum. Must be musical. Address MUSICAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

YOUNG PRIEST, Catholic, unmarried, musical, two years experience in country parish, would like city work. Curacy preferred. Address CURATE, care LIVING CHURCH, Milwaukee, Wis.

RECTOR of important Connecticut parish will supply during August in New York City or within 50 miles thereof. Address "RECTOR," box 10, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, married, Catholic, seeks parish or city curacy. Experienced, highest references. Address PRESBITEROS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST and Choirmaster—who is also a vocal specialist—desires appointment in Eastern church or college where best music is cultivated. Twenty-five years experience—English and American. Address "CHORALIST," care LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHWOMAN wishes position in Church school or as parish worker. Three years a teacher in Church school. Highest references. Address COLES, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST desires position. Unmarried Churchman, aged 37; English trained; pupil of Sir John Stainer; successful organist, choir-master, recitalist. Address ADELPHI, care LIVING CHURCH, Milwaukee, Wis.

COMPANION. Professor's wife needs companion. Help care for mother. Light work. Comfortable home and reasonable remuneration. References required. Box 154, Agricultural College P. O., Mississippi.

ORGANIST-CHOIRMASTER, young man, communicant, pupil of Dr. G. Edward Stubbs, desires position in small country town. Vocal culture a specialty. Salary \$500. Address Box 25, Essex, N. Y.

EDUCATED CHURCHWOMAN, middle-aged, as companion, or as chaperon for young people. Will travel. Best references. Address F. D. S., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST desires position, good references. Communicant. Has had experience with both boy and mixed choirs. Address O. S. G., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIR DIRECTOR wishes change. Experienced in training boys' voices. Communicant; best references. Address F. E., care LIVING CHURCH, Milwaukee, Wis.

DEACONESS desiring work would assist toward establishing mission or parish house in Catholic parish. Address ECCLESIA, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED TEACHER, successful parish and mission worker, desires engagement. S4, care LIVING CHURCH, Milwaukee, Wis.

MATRON, housekeeper, nurse, seamstress, seeks position. Address BURTON, care LIVING CHURCH, Milwaukee, Wis.

POSITION as House Mother. High references. Address ELIS, care LIVING CHURCH, Milwaukee, Wis.

WILL "RANKLIN," who advertised in this column July 3rd, kindly put herself in communication with this office?

PARISH AND CHURCH

AUSTIN ORGANS.—St. Paul's Episcopal Church, Chicago, will have a four manual Austin organ—60 stops, with solo and echo—to be installed this summer. St. John's, Jersey City, large three manual just completed. Information on application to the factory. Illustrated circular of console of great Salt Lake organ. AUSTIN ORGAN CO., Hartford, Conn.

ALTAR and Processional Crosses, Alms Basons. Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIEST'S HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

SAINTE MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

ALTAR BREADS, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

SAN FRANCISCO EXPOSITION

ROOMS within two blocks of grounds, \$1 a day and upward. Municipal cars from Ferry Building. Refer to Rev. C. N. Lathrop. Mrs. A. M. DODD, 1521 Greenwich street, San Francisco.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

BOOKS

WE BUY, AND SELL Theological Libraries and collections of good books. Correspondence solicited. SCHULTE'S BOOK STORE, 132 East Twenty-third street, New York.

A SALE CATALOGUE of books belonging to the library of the late Rev. William H. Gardam, D.D., has been printed and will be sent on application to any one desiring to see it. The list embraces besides theological books many on general subjects, biographical, historical and questions of the day. Address L. G. SMITH, Michigan State Normal College, Ypsilanti, Mich.

LITERARY

IN PREPARATION, a book of "DAILY MEDITATIONS" by FATHER HARRISON, O.H.C., to be published before Advent, the number of volumes to be according to subscriptions, which are now being received. Address ST. ANDREW'S, Sewanee, Tenn.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL.—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, LIVING CHURCH, Milwaukee, Wis.

EDUCATIONAL

CORRESPONDENCE HARMONY LESSONS by University graduate in music. Short free trial course to beginners. AMPHON, care LIVING CHURCH, Milwaukee, Wis.

CHOIR SCHOOL

A CHOIR SCHOOL for boys will be organized in connection with the Church of the Messiah, Rhinebeck, N. Y., and opened the second week in September. Board, lodging, and good schooling will be offered in return for chorister service. Candidates must not be under 9 or over 13 years of age. Beautiful situation in the country. Apply to NORMAN COKE-JEPHOTT, 58 Fair street, Kingston, N. Y.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. The Spirit of Missions \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

ST. MARGARET'S School of Embroidery, Boston, Mass., closed from June 15th to October 1st, 1915. Letters can be sent to SISTER THERESA, St. Margaret's Convent, South Duxbury, Mass.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

APPEALS

GENERAL CLERGY RELIEF FUND

Hundreds of old and disabled clergy, widows, and orphans need definite and loving help. \$30,000 each quarter.

ALFRED J. P. MCCLURE, Treasurer, Church House, Philadelphia, Pa.

PHONOGRAPH WANTED

A PHONOGRAPH with hymn records would be a help in starting religious meetings in Michigan mines. The missionary is alone and unaided. Address P. O. Box 162, Ontonagon, Mich.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth Avenue (agency for book publications of the Young Churchman Co.).
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER:

Scranton, Wetmore & Co.

TROY, N. Y.:

A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.

A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

E. P. DUTTON & CO. New York.

Wild Bird Guests. How to Entertain Them: with chapters on the destruction of birds, their economic and aesthetic values, suggestions for dealing with their enemies, and on the organization and management of bird clubs. By Ernest Harold Baynes. With 50 photogravure illustrations from photographs. Price \$2.00 net.

RICHARD G. BADGER. Boston, Mass.

Politics and Metaphysics. By Frank Preston Stearns. The Author's Club, London. Author of *The Mid-Summer of Italian Art*; *The Life and Genius of Nathaniel Hawthorne*; *The Real and Ideal in Literature*; *The Life of Tintoretto*, Etc. Price \$1.50 net.

FROM THE AUTHOR.

Unlucky Numbers. A Collection of Hitherto Unpublished Verse. By Isabelle Ebbitt Craney, Easton, Md.

PAMPHLETS

H. ERICHSSEN, M.D. 240 Chandler Ave., Detroit Mich.

Religion and Cremation. With an Introduction by Rev. Paul Revere Frothingham, President of the Massachusetts Cremation Society.

LUMITONE CO. 1 Riverdale Ave., New York.

The Gospel of War. In Three Chapters. By James W. Johnson.

CHURCH MISSIONS PUBLISHING CO. Hartford, Conn.

The Story of West Texas. By Rev. A. W. S. Garden. A Round Robin. Publication No. 100. June, 1915. Price 15 cts.

FROM THE AUTHOR.

Some Reminiscences of Bishop Williams. Fourth Bishop of Connecticut. Born August 30, 1817—Died February 7, 1899. By Charles E. Jackson. Together with some letters from the Bishop from Great Britain, written in 1884, at the time of the Seabury Centennial. 1915.

BULLETINS

MARYLAND AGRICULTURE COLLEGE. College Park, Md.

Country Life School for Ministers, July 26 to August 3, 1915, and *Country Life Conference for Maryland Ministers*, August 4, 5, 6, 1915. Vol. 12, No. 4, July, 1915.

THE CHURCH AT WORK

AN EDUCATIONAL CENTER
IN SPOKANE

THE EDUCATIONAL centers of a commonwealth are strategic points for the Church. How to reach the students in university and college towns—how to make these young people keep up their Church connections in their absorbing life of study—how to develop in them a religious life which will realize itself in practical Christianity later on—these are vital problems.

In the missionary district of Spokane there is a state college at Pullman, where Bishop Wells tried to have a strong religious work developed among the students. He met with disappointment from lack of funds and for the want of a man who was adapted for this special kind of work.

Over four years ago the present rector of St. James' Church (Rev. J. G. Robinson) took up the work. He was graduated from Hobart College and Cambridge Theological School, then went to Harvard University for post-graduate work. He is well known through mission work in Boston and as a successful rector in Dover, N. H., to which important work he was urged to return when that rectorship was vacant last autumn. The Bishop urged the importance of Pullman and Mr. Robinson stayed.

During his four years of service, a church seating three hundred has been built and paid for as well as a small house adjoining the church. The property is admirably located midway between town center and the college.

The emphasis has been on distinctly religious work—the Church and the Sunday school. A vested choir was early developed, nearly altogether of college students, and it has been in the rector's direct charge nearly all of the time and more valuable as a religious force than almost any club could be.

The services have been maintained on a high level, thus giving to the students who are Churchmen a sense of the dignity and worth of the Church. Outsiders have received a favorable impression and many who knew nothing about the Church go out from college with an intelligent respect for it.

It is of interest to note one of those strange coincidences in regard to this mis-



ST. JAMES' CHURCH AND RECTORY
Pullman, Wash.

sion which one meets occasionally. Some years ago Bishop Wells addressed the students of the Theological Seminary. He gave a description of three small places in the West and told of the need of men for that work. One of the students decided to go to that mission field after his graduation. Circumstances prevented and in the press of mission and other religious work in the East, the call to the West was forgotten. On one of his vacations he visited the state of Washington and one Sunday when he was preaching in a town near Spokane, it suddenly came to him that he was standing in the pulpit of one of the mission churches to which he had desired to minister when he was a student. Mr. Robinson had already decided to undertake the work, which had

been for some months without a minister, and the coincidence confirmed him in the feeling that the decision was right.

"SPIRIT OF MISSIONS" AS A FOURTH
OF JULY FLOAT

AT FAYETTEVILLE, N. Y., there was a procession of floats arranged for the Fourth of July celebration. One of these, arranged by the people of the local parish of the Church, depicted "The Spirit of Missions." It was a truck covered with a rose-colored canopy, in the center of which stood Miss Lucille Hale in robes and stole, holding forth a chalice, the scene being based on a recent cover of the *Spirit of Missions*. She was surrounded by a number of children attired in the costumes of different nations. The float attracted much attention.

BISHOP LINES ON A NEW WORLD

WRITING to his clergy on their duty to the apportionment fund, and its wider relationships, Bishop Lines says:

"We need to remember that we are living in a new world and that our message and work in the name of the Church, whose servants we are, must show our recognition of this fact if the Church is to make for itself a larger ministry in this country. The great catastrophe of the year will change the whole course of the world's life, making new obligations for the Church. The Bible is a new book with never so many messages of warning, instruction, and hope, for those who have an understanding of their time. It becomes those of us who are set as leaders and teachers of the people to appreciate the new conditions of the world's life, to interpret the old and unchanging truth in helpful ways for the new time; not to complain of the way in which the world's life about us is

going, but to try to bring the Church into wise and vigorous leadership to help it on toward what is highest and best. It is largely our fault that the world is looking elsewhere for moral leadership. The Church on the whole is rather timidly marking time, and, in this diocese at least, waiting to hear from us the direction to march. So I make my plea with you, if there come to you anywhere time and place for quiet thought, to think over what I have suggested and to determine with yourself that you will come back to your work with a new spirit, a new vision of duty, a new sense of consecration to the service of Christ and His Church."

MEMORIAL WINDOW AT ROSEMONT, PA.

ON SUNDAY, June 27th, a beautiful new memorial west window was unveiled and blessed by the rector (Rev. Charles Townsend) in the Church of the Good Shepherd, Rosemont, Pa., the gift of Mr. Thomas McKean in memory of his mother, Mrs. Elizabeth Wharton McKean. The stained-glass work was executed by Mr. Alfred Godwin of Philadelphia and the tracery of Indiana lime stone by the firm of Samuel Hutchinson & Co. of Trenton, N. J. The architect was Mr. Percy Fowler of Bordentown, N. J.

The window has five lights with perpendicular tracery. The design, typifying the spirit of militant Christianity in its general subject, symbolizes the ministry of the angels in the world conflict of good over evil. Each great light contains a full-length angelic figure. The central militant figure is that of the archangel St. Michael slaying the dragon, on either side in the adjoining lights the archangels St. Raphael and St. Gabriel, with an angel in each of the two end lights. On each of the bases supporting the angel figures is portrayed some Christian symbol, while a Gothic canopy surmounts each figure. In the tracery lights above are four angels of the passion, each holding some instrument of the passion, with angel heads and conventional designs in the smaller tracery lights. Running along the base the whole width of the window is the quotation from the *Te Deum*: "To Thee all Angels cry aloud, the Heavens and all the Powers therein."

THE REV. HENRY D. PHILLIPS TO BE CHAPLAIN AT SEWANECE

THE REV. HENRY D. PHILLIPS has accepted the chaplaincy of the University of the South, Sewanee. His resignation of the charge of the mission of the Good Shepherd, Unity Mills, La Grange, Ga., takes effect October 1st. This change is a great loss to the mill settlement work in the diocese, where Mr. Phillips has been so remarkably successful. His methods and organization have been a model of study for many other places planning a similar work. He was particularly fortunate in enlisting the cooperation of mill owners and public-spirited citizens, irrespective of church affiliations. The Rev. Robert J. Phillips will succeed his brother. He has had similar experience in the mill settlement work in Columbus, Ga.

DEDICATION SERVICE IN THE CATSKILLS

THE MEMORIAL CHURCH OF ALL ANGELS, Twilight Park, in the southern section of the Catskills, a beautiful stone structure of the Black Forest type, has been much improved this summer by the addition of a fine stone tower and a bell. The former is in memory of Bishop Satterlee, whose summer home was here, and who was the founder and first pastor of this congregation. The bell is in memory of his kinsman, Walter Livingstone Satterlee, one of the numerous artists whose homes and inspirations were centered in this

beautiful hill country. Both are the gift of one of their life-long friends. For the dedication on the Sixth Sunday after Trinity Mrs. Henry Y. Satterlee and her daughter, Mrs. F. W. Rhineland, were joined at Twilight Park by numerous friends of Bishop Satterlee, and the church was crowded with the regular worshippers and many cottagers of other Christian bodies, as well as some of the natives of the section, who greatly loved this good friend and adviser, Doctor Satterlee.

The service, under authority of the Bishop of Albany, was conducted by Bishop Satterlee's successor in the cure of this church, the Rev. Dr. De Vries, Canon of Washington Cathedral, who was assisted by two other clergymen of the diocese of Washington who were closely associated with Bishop Satterlee, the Rev. W. T. D. Thomas and the Rev. C. T. Warner. The tower bears on its north side a granite tablet with this inscription:

To the Honour of God
and in memory of
The Founder and First Pastor of
All Angels' Church
RT. REV. HENRY YATES SATTERLEE, D.D., LL.D.
First Bishop of Washington
This Tower is Dedicated
A. D. 1915

"The strength of the hills is His also."

On the bell is inscribed:

To the Honour of God
and in memory of
WALTER LIVINGSTON SATTERLEE
Artist
This Bell is Dedicated
A. D. 1915
"Worship the Lord in the beauty
of holiness."

THREE MILLION TO STUDY PEACE

THE FEDERAL COUNCIL of the Churches of Christ in America through its commission on Christian education has prepared a course of thirteen lessons on "International Peace, a Study in Christian Fraternity." This course will be published during October, November, and December of this year in the Sunday school and other periodicals of the various churches affiliated with the Federal Council. Already these lessons are assured a circulation of three million among senior and adult Sunday school classes, and it is expected that their distribution will ultimately reach five million.

While not discussing the present war, these studies aim to create and crystallize sentiment among professing Christians in the interests of international fraternity and inter-racial sympathy and appreciation. The lessons will be printed and distributed both in English and in German.

The lessons are also accompanied by a service book and full commentary, now in press.

THE FOURTH OF JULY IN THE CATHEDRAL AT HAVANA

AMERICANS sojourning in a foreign land are perhaps drawn closer together on the Fourth of July than on any other day of the year. Falling on Sunday, as it did this year, it provided an occasion for a unique and inspiring service, designed to unite both Americans and Cubans more fully in their interest in a common cause. Arrangements were made to present the two national emblems and hang them in the nave of the Cathedral. The American flag was the gift of the Havana chapter, Daughters of the American Revolution. Participating as representatives of the Church were Bishop H. R. Hulse, Dean G. B. Myers, and the Rev. Canons H. B. Gibbons and F. Diaz Volero.

Acting on behalf of President Menocal of Cuba, Dr. Laguardia, secretary of justice, in a few well chosen words presented the Cuban flag to the Cathedral, and during the singing of "Bayameses" it was slowly raised to its

permanent position. Canon Diaz responded for the Church.

The American flag was then presented by the American minister, the Hon. William E. Gonzales, and accepted on behalf of the Cathedral by Dean Myers. The hearts of those composing the large congregation were thrilled as during the singing of the Star Spangled Banner "Old Glory" was raised to its place above the pulpit. It will there suggest to waiting congregations the protection and support extended by a great nation to the Gospel of life, love, and liberty.

Bishop Hulse took for his text Genesis 12: 2, 3: "And I will make of thee a great nation, and in thee shall all the families of the earth be blessed." In an eloquent and forceful manner the Bishop proceeded to show that America has a mission in the world. During such troublous times as these it should be a mission of peace. But we must seek a permanent peace. War may decide which of two nations is the stronger, but the result will not be peace. That can only be built upon a foundation of righteousness and justice.

DEATH OF RETIRED PRIEST OF NEWARK

THE REV. JAMES HERVEY APPLETON, a retired priest of the diocese of Newark, died on Thursday, July 15th, in Brooklyn, N. Y., aged seventy-six years. He was a graduate of Princeton University and of Rochester Theological Seminary. In 1861 he became a Baptist minister. In 1879 he was ordained deacon, and was advanced the following year to the priesthood by Bishop Horatio Potter of New York. From 1880 to 1882 he was on the clergy staff of St. Barnabas' House, New York, and from 1882 to 1887 he was rector of St. Stephen's Church, Bridesburg, Philadelphia. Resigning this work, Mr. Appleton moved to Orange, N. J., and was received into the diocese of Newark, November 21, 1887. For many years he assisted parochial clergy in the Oranges, and latterly was assistant at St. Peter's Church, Brooklyn, and in charge of vacant parishes on Long Island. His most recent ministrations were in St. Clement's Church, Brooklyn, and in St. Stephen's Church, Port Washington, Long Island.

Funeral services were held in St. Peter's Church, Brooklyn, on Saturday morning. The rector, the Rev. Dr. William G. McCready, officiated, assisted by the Ven. James A. McCleary, Archdeacon of Newark, and other clergy. A large congregation was present. Interment was made at Philadelphia.

THE LAYMEN'S MISSIONARY MOVEMENT

THE BISHOP OF ATLANTA, as chairman of a committee of the House of Bishops on the Laymen's Missionary Movement, has issued a letter expressing the opinion that "this movement has not yet exhausted its fund of energy, information, and inspiration, which the men of our Church may share to the great advantage of the missionary cause generally and our own responsibilities in particular."

He directs attention to the opening of a new campaign in the autumn of 1915 and extending well into the spring of 1916, dates for all of which are furnished in a circular supplied by the secretary, 1 Madison avenue, New York, including the following appointments: Chicago, October 14th to 17th; Detroit, October 20th to 24th; Atlanta, February 2nd to 4th, 1916; Greensboro, N. C., February 9th to 13th; San Francisco, February 20th to 23rd; Fresno, Calif., February 23rd to 27th; Los Angeles, February 27th to March 1st; and the National Missionary Congress, Washington, D. C., April 26th to 30th.

"It appears to me," Bishop Nelson adds, "that it would be well if the members of our committee would attend one or more sessions

of the meetings in our immediate neighborhood, where I am sure we should be cordially welcomed and an expression of interest or sympathy or a word of advice would be well received. Might we not also help our laymen by directing their attention to these meetings, with the expectation of deepening their interest and improving our own plans and methods in conducting missionary campaigns in our dioceses and parishes?"

VACATION BIBLE SCHOOLS IN BALTIMORE

ON THE first Tuesday in July there was opened in nearly every neighborhood in Baltimore the daily vacation Bible school, which will interest and instruct about 3,000 children during the six weeks of the session, which will close August 12th. This work is now under the care of an incorporated association, of which the Rev. Richard W. Hogue, rector of the Church of the Ascension, is the president. The purpose of these summer Bible schools is to teach the children who otherwise would be idle during school vacation, instructing them in useful handicraft, inspiring their patriotism and a love for Bible stories. There are brief religious exercises at the opening of the daily sessions, followed by a musical period, which includes vocal and breathing exercises, a singing lesson, and calisthenics with music. Then there is a Bible lesson of about half an hour, followed by manual work and play in sections. The boys are taught hammock making, chair caning, and basketry, and the girls raffia work and sewing. Each day's work is closed with patriotic exercises of saluting the flag and singing *America*. Among the schools connected with our own Church are three opened at the chapel of the Guardian Angel, the Church of the Ascension, the Bishop Paret Memorial, St. Andrew's, St. Mark's, and St. James', colored.

DEATHS OF TWO AGED CHURCHMEN OF MARYLAND

MR. JOHN MERRIKEN CARTER died at his home at Mt. Washington near Baltimore on July 3rd, aged 72 years. Mr. Carter was one of the oldest members of the Baltimore bar, formerly secretary of state of Maryland, prominent in Masonic circles, president of the Maryland Institute of Fine Arts, and for more than thirty-four years a member of the vestry of St. John's Church, Mt. Washington. The services of the Church were said at the house on July 5th, the Rev. W. F. Watkins, Jr., rector of St. John's, officiating, whence the body was taken to the Masonic Temple in Baltimore, where it lay in state until the following afternoon, when impressive Masonic services were conducted in the Temple and at the grave in Druid Ridge Cemetery.

Mr. William H. Gorman, a prominent business man of Baltimore and brother of the late United States Senator Arthur P. Gorman, died on July 7th, at Bedford Springs, Pa., aged 72 years. Mr. Gorman was a devoted Churchman, for many years a vestryman of St. Timothy's Church, Catonsville, Baltimore county, Md., where the funeral services were held on July 10th, the rector, the Rev. Thomas H. Yardley, assisted by the Rev. Dr. W. M. Dame, officiating.

LONG RECTORATES IN MARYLAND

ON JULY 1st the Rev. William Meade Dame, D.D., rector of the Memorial Church, Baltimore, celebrated very quietly the thirty-seventh anniversary of his rectorate. Only two other rectors in the diocese have been in active service in their parishes longer. Dr. Dame is one of the most loved and honored of all the diocesan clergy, and none have contributed more to the welfare of the city, or taken a more active interest in diocesan

affairs than he. Dr. Dame, who was a gallant soldier in the Confederate army, has always kept up his interest in military affairs, and served as a chaplain in the Fifth Maryland Infantry for many years. He has been honored in the diocese by being elected as a deputy to four sessions of the General Convention, and was a member of the Standing Committee for many years, and is now its president. He is assisted in his parish work by his son, the Rev. W. Page Dame.

Another of the most widely known and beloved of the clergy, the Rev. Dr. W. H. H. Powers, rector of Trinity Church, Towson, Baltimore county, has recently celebrated the thirty-third anniversary of his rectorate. Dr. Powers has been ill for some weeks and is now taking a three months' vacation to regain his health. Another, the Rev. Edward T. Lawrence, D.D., one of the most learned of the clergy and for many years one of the examining chaplains of the diocese, has just completed twenty-six years as rector of St. Mark's-on-the-Hill, Pikesville, Baltimore county.

MEMORIALS AND GIFTS

ON SUNDAY, July 11th, Bishop Kinsman dedicated a new altar rail in Ascension Church, Claymont, Del., in memory of Mrs. Emma Adelaide Lodge, the most active member of the parish for many years.

A HANDSOME oak reredos has recently been presented for the chapel altar of St. Paul's Church, Peoria, Ill. (Rev. H. L. Bowen, rector). An American flag was also presented to this parish, and used for the first time on the Fourth of July. A cross surmounts the staff.

BY THE will of Ellen V. Johnson of Honeoye Falls, N. Y., who died on April 4th, the bequest of \$2,000 is left to St. John's Church of that village. It is provided that the fund may be used toward the rector's salary if required; otherwise it becomes a trust fund for parish expenses.

MR. JOHN A. FINCH, one of Spokane's foremost citizens, has bequeathed \$25,000 to St. Luke's Hospital of that city. This was the only charitable institution mentioned in his will. Mr. Finch was one of the best-known mining men in the Northwest. He was a man singularly public-spirited and could always be counted upon to cooperate in every movement for the public good. He was at one time a member of the chapter of All Saints' Cathedral, Spokane. It was his gift of land and other generous help which made possible the present St. Luke's Hospital. His funeral services, held on Wednesday, June 23rd, were conducted by the Very Rev. William C. Hicks, Dean of the Cathedral.

ATLANTA

C. K. NELSON, D.D., Bishop

Japanese Graduate at La Grange—Emergency Fund

A RECENT event in the social service training school for Church workers in the La Grange settlement work was the graduating of a Japanese young woman, Miss Hayoshi Takeda, who is a graduate of St. Margaret's School, Tokyo.

THE FOURTH of July, falling on the fifth Sunday after Trinity, was made the occasion of a general offering for the Emergency Fund throughout the diocese. The Bishop preached a patriotic sermon at the Cathedral.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

New Mission at Brighton—Episcopal Visitations—Convalescent Home

A NEW MISSION has been opened at

Brighton and the church at Hugo is calling a resident priest.

ARCHDEACON SCHOFIELD is taking a well-earned rest at his summer home at Morrison, and his visitation to West Cliff was taken by the Rev. G. H. Holoran.

DURING the illness of Bishop Olmsted, the Bishop of Western Colorado, Bishop Brewster, had 437 confirmations; Bishop Thomas, 110; Bishop Lloyd, 36; and Bishop Longley, 46.

THE MEMBERSHIP of the association of the Church Convalescent Home is now 150, and 134 patients have been cared for during this first year of operation. Its capacity has had to be doubled and a change of residence is announced as impending, further to enlarge the work. The president is Mrs. V. R. Jones; the trustees are Messrs. J. H. Pershing, Lucius Hallete, and F. W. Feldurich; and the Rev. S. R. S. Gray, vicar of West Denver, is the chaplain.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Tenth Anniversary of Oneida Rectorship

ON JUNE 1st the Rev. W. R. McKim celebrated the tenth anniversary of his rectorship of St. John's Church, Oneida. A celebration of the Holy Communion marked the actual day and the following Sunday the rector preached a sermon appropriate to the event. Permanent memorials and furnishings to the amount of \$3,000 have added to the value of the church building during the decade, and the endowments or other invested funds have grown from \$500 to \$4,180.01. The rector was the recipient of a purse in testimonial of appreciation from his people. The communicants have increased from 262 to 473 at Oneida and from 36 to 78 at St. Andrew's chapel.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Clergy House Opened at Rehoboth Beach

THE CLERGY HOUSE at Rehoboth Beach has received gifts of table linen, bed linen, and a new stove from the Junior Auxiliary of the diocese, and a new bath room for which the Bishop and Mr. George A. Elliot of Wilmington are responsible. The Bishop has rented the house for the season as usual and is placing it at the disposal of the diocesan clergy and their families. It will be continuously occupied from June 1st until October 1st.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

The Every-Member Canvass

THE CATHEDRAL and the mission of the Good Shepherd, Lexington, have just completed an every-member canvass of their congregations under the general direction and instruction of the Rev. R. W. Patton, secretary of the Fourth Province. Careful preparation was made for Mr. Patton's visit, by organization and the distribution of literature as well as by instructions from the pulpit. The two congregations united in the effort and thus enabled the secretary to direct the work in both congregations at the same time and undoubtedly with greatly increased effect. The canvass was made on one Sunday afternoon by forty men and six women from the Cathedral and twelve men from the Good Shepherd. The financial results were most satisfactory. At the Cathedral one hundred and seventy-three old subscribers increased their pledges and one hundred and eighty-three new subscribers were secured. The amount of increase promised for parish support was \$1,189.02; the amount of increase promised for missions was \$1,357.78; making a total increase of \$2,546.80. At the mission

of the Good Shepherd \$188 was pledged for missions, and an increase of \$311 pledged for parochial expenses. Dean Massie says that the moral effect of forty men of the congregation going out to explain the task and opportunity of the Church was very great, and the gain in interest and vital power in the congregation thereby accruing have been marked. The Rev. H. C. Salmond, in charge of the Church of the Good Shepherd, says that "men who had never believed in foreign missions entered heartily into the work, having received a new vision from Mr. Patton's visit." A similar canvass has also just been made in St. Paul's, Newport, under the direction of the rector, the Rev. Lester L. Riley, and with good results.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Anniversary of Martyrdom of Raimon Lull—A Farewell Dinner

THE SIX HUNDREDTH anniversary of the martyrdom of Raimon Lull, first missionary to the Mohammedans, who was born in 1235 and was stoned to death in northern Africa on June 29, 1315, was celebrated on a recent Sunday afternoon on the grounds of the Pro-Cathedral, Baltimore. The service was in charge of the Rev. Canon Thomas Atkinson of the Pro-Cathedral, assisted by the Rev. Messrs. H. W. S. Powers, C. Werill, Don S. Jolt, and Peter Ainslie. Addresses on Lull's life and work were made by the Rev. Drs. Clayton H. Rauck, John H. Strong, and John McDowell, of the Reformed, Baptist, and Presbyterian churches, respectively.

THE REV. PHILIP R. WILLIAMS, who for the past two years has been assisting Archdeacon Smith at St. Thomas' Church, Garrison Forest, Baltimore county, was the guest of honor at a farewell dinner given by a number of prominent men of the parish, on the evening of July 12th, at the Green Spring Valley Hunt Club. Mr. Williams is about to leave for Alaska, where he is to have charge of the mission work at Tanana. Addresses of regret at his departure, appreciation of his faithful work, and good wishes for his future success, were made by Mr. Gustav L. Stewart, Archdeacon Smith, and others.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop
SAMUEL G. BARCOCK, D.D., Suffr. Bp.

Improvements in West Somerville

ST. JAMES' CHURCH, West Somerville (Rev. William H. Pettus, rector), is undergoing extensive repairs, remodeling, and enlargement, during the summer months.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Bequests from Mrs. Matthew Keenan

BY THE WILL of the late Mrs. Matthew Keenan, All Saints' Cathedral and St. John's Home, Milwaukee, are each to receive bequests of \$2,000. The bulk of Mrs. Keenan's estate, amounting to several hundred thousand dollars, is left as a trust fund for free dispensary purposes in the city of Milwaukee. Mrs. Keenan was an aged and life-long communicant of All Saints' Cathedral, who passed to her rest lately at an advanced age.

MISSISSIPPI

THEO. D. BRATTON, D.D., Bishop

Summer Mission Services in Jackson

THE REV. MR. GREEN of St. Andrew's Church, Jackson, has dispensed with the evening services during the heated term, and is conducting a series of mission services in north and southwest Jackson.

MONTANA

L. R. BREWER, D.D., Bishop
W. F. FABER, D.D., Bp. Coadj.

Clerical Changes—Mission Field Transferred from Wyoming

THE WORK in the eastern end of the Milk River Valley mission field was given up by the Rev. S. C. Blackiston the last of June, and Bishop Brewer is looking after it during the month of July. It will be taken up the first of August by the Rev. W. W. Walton of Golden, B. C. Mr. Walton is a graduate of Seabury Divinity School, and spent the early years of his ministry in the States.

THE VESTRY of St. James' Church, Bozeman, have called the Rev. H. I. Oberholtzer of Spokane to fill the place made vacant by the resignation of the Rev. G. G. Bennett, who has gone to Great Falls. Mr. Oberholtzer, who is doing temporary work at St. Matthew's Church, New York, has accepted, and will enter upon his duties September 1st.

BISHOP THOMAS of Wyoming having asked Bishop Faber to take charge of the work at Fort Yellowstone at the Mammoth Hot Springs in the Yellowstone National Park, arrangements have been made for the Rev. J. F. Pritchard, the missionary at Emigrant in the Yellowstone Valley, to hold services there regularly once a month. Mr. Pritchard and the Archdeacon held services there on the Sixth Sunday after Trinity. A beautiful stone chapel was erected there by the government two years ago, and was consecrated by Bishop Thomas. The place is difficult to reach from Wyoming, requiring a long and roundabout journey, and on this account Bishop Thomas has turned it over to Montana. Quite a large and interested congregation greeted Mr. Pritchard and the Archdeacon. There were Church people from Western New York, from New Jersey, Pennsylvania, West Virginia, Georgia, and elsewhere.

NEWARK

EDWIN S. LINES, D.D., Bishop

Apportionment and Emergency Fund

THE DIOCESE of Newark this year received an apportionment of \$41,896. Toward this amount \$35,248 had been paid on July 1st, and in addition \$15,798 on the Emergency Fund, making a total of \$51,046 altogether.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

A Gift of Appreciation

As a mark of appreciation of his work during May and June as priest in charge of Trinity Church, Asbury Park, N. J., the Rev. Paul Sturtevant Howe was presented with a handsome gold watch by members of the vestry and congregation. On the case are engraved three wolfheads, the arms of the Howe family.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

Return of the Rev. Hunter Lewis—Work of Bishop Howden

THE REV. HUNTER LEWIS has been transferred from the diocese of Southern Virginia to the missionary district of New Mexico. He has been appointed by the Bishop to take charge of St. James' Church, Mesilla Park; Christ Church, Hillsboro; St. John's Church, La Mesa, and the mission at Anthony. The address of the Rev. Mr. Lewis will be Mesilla Park, N. Mex. When the New Mexico Agricultural School with five hundred undergraduates opens in September, Mr. Lewis' influence among the students will again be felt. It was less than a year ago that he was called to South Boston, Va.

DURING THE last three weeks the Bishop

has been making a tour of outlying missions and towns where missions may soon be organized. Some of the points visited by the Bishop are many miles from a railroad, and the trips were made in auto and by stage. Among other places visited were deserted mining camps and Indian pueblos. At Taos, an Indian pueblo of great size, the Bishop has organized a mission. Five men were appointed on the committee. The Rev. L. W. Smith, Santa Fe, will make regular visits to Taos to serve this mission, beginning September 1st. Taos has an interesting history and has been the scene of numerous battles in the early days of the great West. Eight communicants were found ready to help support the work of the mission. Four services were held by the Bishop, including a service of Baptism on Sunday and a celebration of the Holy Communion. At Lake Valley and Hillsboro interest in the Church was revived and arrangements made for priestly ministrations.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Board Recommends Vacations—Surveys—Guild of Young Men

AT ITS meeting on the Bishop's yacht *Esther*, June 21st, the diocesan board of missions recommended an annual vacation of one month for all its missionaries.

DIOCESAN SURVEYS are being made in the fields of social service and religious education. The results will be tabulated and presented to the Provincial Synod in Chicago as well as to the diocesan convention in November.

A GUILD of St. Mathew, consisting of young men of high school age, has been formed in the Church of the Good Shepherd, Quincy, to discuss general matters from the Churchman's standpoint, and to help in parish work.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

Social Service in Norfolk Parish

THE RECTOR of Christ Church, Norfolk (Rev. Dr. Steinmetz), has recently established a settlement house in Atlantic City ward. This work is under the auspices of the rector's guild. Deaconess Mitchell, who has been connected with the mission work in the Virginia mountains for several years, came to take charge on July 1st. Close by the church, in an adjoining ward, there is a mill in operation, employing two hundred or more women and young girls. The need for the mission is apparent, and the people to be benefited already appreciate what is being planned. The house is commodious and the women have already made it a very attractive home for the deaconess, while there are rooms for the sewing school, the mothers' meeting, Bible classes, cooking lessons, etc. The parlors will serve for gatherings of young women and girls in the evenings. Christ Church parish for many years has been engaged in successful mission work.

UTAH

PAUL JONES, Miss. Bp.

Hospital Receives Bequest—New Rectory in Salt Lake City—Building for Roosevelt

ST. MARK'S HOSPITAL is rejoicing over a bequest of \$5,000 from the estate of the late Mrs. J. L. Chapin, a former general secretary of the Church Periodical Club. This money is to establish a "C. P. C." bed in memory of Mary Ann Drake Fargo, the foundress of the Church Periodical Club.

A RECTORY is being built at St. John's mission, Salt Lake City (Rev. Hoyt E. Hen-

riques). This mission has always been cared for by the city mission staff, and the erection of a residence will ensure the presence of a clergyman within the parish limits.

BISHOP JONES recently returned from Roosevelt in the Uintah Basin country, where he was present at a meeting at which plans were made to erect a church building at that place. Roosevelt is a small town of about 800 population, about one-eighth being non-Mormon, nearly sixty miles from the railroad. The building will be combination church, Sunday school room, and guild hall. A curtained chancel will allow it to be put to the latter use. The people of the town pledged about one-third of the cost, in money and labor.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop
Preparation for the Preaching Mission

BISHOP HARDING has sent out a letter to every priest in the diocese calling attention to the resolution of the last General Convention that a nation-wide preaching mission should be held this year. The last convention of the diocese of Washington authorized the Bishop to appoint a committee to undertake arrangements for a mission this winter. The committee thus appointed has determined to arrange for the mission to be held from the First Sunday in Lent, March 12th, to the Third Sunday in Lent, March 26, 1916, inclusive. It is planned to have mission services at certain churches which are central in each great division of the city.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
Reception and House Warming at Brockport—
Opening of Holiday House

ON WEDNESDAY evening of last week the parishioners of St. Luke's, Brockport, held a reception for their new rector, the Rev. Mr. Burrill, and Mrs. Burrill. The rectory has been redecorated and refurnished, so the affair was also somewhat of a house-warming. The women of the parish guilds served the refreshments.

THE GIRLS' FRIENDLY holiday house of the diocese was opened on July 1st to members, married branch helpers, and associates. It is situated this year on Canandaigua Lake, which brings the railroad fare within very moderate reach of all in the diocese. Board is placed at the nominal sum of \$3.50 and \$4, with a moderate charge for those who can spend only the week-end.

CANADA

Communion Service Presented to Army Chaplain
—New Diocese of Cariboo

Diocese of Algoma

THE CONGREGATION of St. John's Church, Port Arthur, presented an address and silver communion service for use at the front to the Rev. F. G. Sherring, assistant to the rector in the parish for the last four years. Mr. Sherring has been appointed chaplain to the Thirty-seventh Battalion, and will leave for the seat of war with his regiment.—WEDNESDAY, August 11th, has been set apart for a meeting of the Muskoka clergies, at Port Carling. There will be a quiet morning in the church on that day.

Diocese of Niagara

BISHOP CLARK laid the cornerstone of the new Church of St. James, Hamilton, June 26th. A procession composed of the clergy, choir, and Sunday school marched from the present church to the site of the new building. Amongst the usual copies of church records, newspapers, etc., which were placed under the cornerstone was a copy of the telegram

announcing the sinking of the *Lusitania*. The building is to be of brick and will cost about \$15,000.—BISHOP CLARK on a recent Sunday admitted a candidate to the office of deaconess, in Christ Church Cathedral, Hamilton. The Sub-Dean, the Rev. Canon Sutherland, preached the ordination sermon. The deaconess, Mrs. Cary, is the widow of the late rector of Washago.—FOUR of the Junior chapters of St. Andrew's Brotherhood, Christ Church Cathedral, St. Stephen's, St. Luke's, and St. Mark's, Hamilton, at a meeting in St. Mark's school room, the first week in July, resolved that the Brotherhood chapter shall not be disbanded during the summer months.

THE USUAL prize giving in the end of June for Ridley College, St. Catherines, was conducted in a very quiet manner. So many of the old boys of the school, serving at the front, have fallen in battle, that it was felt the usual demonstrations were not suitable.—PROFESSOR COLLIER of Emmanuel College, Saskatoon, is taking charge of the Church of the Ascension, Hamilton, till the end of July, in the absence of the rector, Dr. Renison, who has gone on a long trip through the Northwest. Dr. Renison is taking his holidays in this way in order to understand the conditions of Indian life since the war began. Great distress has been reported from

some places in consequence of the failures of the ordinary channels by which the Indians purchased their supplies. Dr. Renison's long service in the missions on Hudson's Bay will make his report of the situation very valuable.

Diocese of New Westminster

AT THE recent meeting of the diocesan Synod Bishop De Pencier announced that the new diocese of Cariboo was incorporated at the last session of the provincial Legislature. The constitution was afterwards ratified. Until a sufficient income is provided for a Bishop of Cariboo, that diocese will still form a part of the jurisdiction of the Bishop of New Westminster. As however a considerable sum has already been collected for the purpose, it is hoped that ere long Cariboo will have a Bishop of its own.

Diocese of Ontario

A RESOLUTION was passed at the meeting of the summer school at Belleville, recommending that "as soon as a field secretary can be appointed he be sent to organize boys' club missionary auxiliaries in every diocese of the Canadian Church." The celebrations of Holy Communion, which took place at a quarter to seven each morning, were taken by the Bishop of Kingston, the Bishop of Toronto, and Canon Beamish. The school, which was



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river;
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and men may go,
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well attended, closed July 3rd.—MUCH sorrow was felt at the death of the rector of Shannonville, the Rev. Alfred Bareham. The funeral service was conducted by Bishop Bidwell of Kingston.

Diocese of Ottawa

BISHOP ROPER paid his first visit to Trinity Church, Cornwall, after his enthronement, and was given a public reception in Trinity Hall. In response to the address of welcome from the rector and church wardens, the Bishop said that none of the various fields of labor in which he was engaged during his life approached in interest and importance the work to which he was called on Vancouver Island, as Bishop of Columbia, about five years ago. The Bishop's descriptions of life and conditions in the far West were extremely interesting.—THE scholars of Trinity Sunday school have decided to give up their annual summer treat and send the money instead to the Red Cross fund.

Diocese of Quebec

ST. MARY'S CHAPEL, Island of Orleans, will be in charge, for the month of July, of the Rev. G. H. A. Murray, incumbent of Danville.—BISHOP WILLIAMS has been holding a visitation on the Gaspé coast and leaves for the Magdalen Islands in the end of July.—ST. PAUL'S CHURCH, Shigawake, is now free from debt, and will be consecrated by the Bishop on his visit to the parish.

Diocese of Rupertsland

THE CHURCH OF ST. JOHN, Stockton, has received many beautiful gifts, among them a handsome carved oak altar. The church was dedicated by the Primate, Archbishop Matheson, June 27th.

AT THE June meeting of the executive committee an enthusiastic vote of thanks was passed to the Woman's Auxiliary for their splendid work both in the diocese and outside of it. Arrangements were made to provide a chaplain at the military camp. The sum asked for from the diocese in aid of St. John's College, Winnipeg, was reduced on the recommendation of the warden and council of the college to \$3,500. Canon Matheson presented a strong resolution calling upon the Church throughout the diocese to observe the Third Sunday in Advent as a suitable time for making an appeal for candidates for the Christian ministry.

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Diocese of Toronto

THE two churches in the missions of Albin and Caledon were consecrated by Bishop Sweeney the first Sunday in July.—ARRANGEMENTS are being made to entertain the delegates to the General Synod, which meets in Toronto in the middle of September.—THE Church of the Ascension, Toronto, celebrated its fortieth anniversary, July 4th. It is one of the few remaining down-town churches in the city. The preacher on the occasion was the Rev. Canon De Meara, principal of Wycliffe College.—WORK among the Jews in the diocese is to be known in the future as that of the Nathaniel Institute.—MANY sermons were preached on the last Sunday in June in the interest of the Humane Society. The Bishop, who is president of the Toronto Humane Society, preached in Christ Church, Scarborough, from the text: "The whole creation groaneth and travaileth in pain together until now." He said that here and in the Old Land, on that day, doubtless 10,000 sermons would be preached on behalf of "those who cannot speak for themselves," the dumb creation of God. He mentioned the suffering of the wounded horses in the present war.

WORK on the enlargement of St. John's Church, Norway, has begun. The seating capacity will be doubled at a cost of about \$10,000.—At the closing exercises of St. Clement's School, Eglinton, an address was given by the founder of the school, Canon Powell.—BISHOP SWEENEY's pastoral, dealing with the various matters brought before the June Synod, has been published and will be read in the parishes of the diocese.—IN THE closing exercises of Havergal College, the high standard of work which had been attained in the year was noted, and the fact that Red Cross work had in a great measure taken the place of entertainments.—THE closing exercises of Bishop Strachan School were interesting as being the last time they would be held in the old building, for nearly fifty years a landmark in Toronto. The closing service was held in the school chapel.

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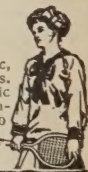
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give up their usual summer picnic, and send the money it would cost to equip beds in La Fouquet Hospital, France, where many Canadian doctors and nurses are serving. The sum of \$100 was therefore sent to this object. The Sunday school has also supplied funds to the junior branch of the Red Cross Society to purchase materials to make up into hospital supplies.—St. LUKE'S parish, Creemore, has made many improvements on the church property during the year, including a new organ.

Educational

AN INTERDENOMINATIONAL Bible Institute will be held in Salt Lake City, August 24th to 31st, at Westminster College. Bishop Paul Jones represents the Church on the executive committee and the Rev. W. F. Gookin of the Episcopal Theological Seminary at Cambridge will be one of the lecturers. The morning hours are to be given over to lectures and study and the evening hours to conferences upon the practical phases of the work in this inter-mountain region. It is hoped that this may be the first of an annual series.

THE GULF COAST educational conference held at Gulfport, Miss., July 2nd to 9th, was a great success both in attendance and in the earnestness of the delegates. The supreme faith of the faculty, composed of the Rev. W. E. Gardner, the Rev. Robert W. Patton, Mr. B. F. Finney, Miss Grace Lindley, and others, in the people of the three dioceses, Alabama, Louisiana, and Mississippi, and the benefits to be derived from the conference, was fully justified by the results; and no doubt the number of delegates will be greatly increased at the conference to be held next summer. The corporate Communion for the conference was on Sunday in St. Peter's Church and Bishop Bratton was the celebrant, the Rev. William Mercer Green preaching the conference sermon.

The Magazines

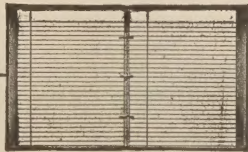
THE MOVEMENT and the color of war have ever been an inspiration to artists, but the latter as a rule, standing outside, have painted only spectacular moments, charges, victories, surrenders, and the like. In this war almost all the young artists of Europe are actually in the trenches and they see it intimately and familiarly as it is. At the request of the *Century Magazine*, Armand Dayot, French Inspector of Fine Arts and founder and editor of a well-known French art review, made an automobile tour at the front and collected sketches actually made in the trenches by friends of his, including some of the most gifted of the younger French artists. These drawings, fifteen in number, he has contributed to the August *Century*, where they will appear accompanied by an interesting interpretive text by M. Dayot himself. Sketched in moments of danger, to the sound of bursting shells, or in moments of forced leisure, the pictures and the article together are said to give a memorable impression of the French army in action and at rest.

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THE STATE of Washington rendered a decision recently which makes trading of votes as culpable as buying votes outright. A councilman in one ward agreed to vote for the bill of another councilman in another ward if the councilman of the other ward would vote for the bill of the first party. According to the decision rendered, both men were guilty of selling their votes, although they called it trading. This is the way a lot of bills are put through city councils and a good many laws are made by legislatures. While there has been some conscience on this

question, it has remained for the Washington judge and jury to set forth the trade as criminal. A legislator intensely interested in getting a certain bill passed is likely to trade his vote on bills concerning which he has little or no conviction for votes on the one for which he stands sponsor. There is a question whether the moral wrong may exactly coincide with the legal wrong, but we are glad that a legal decision has been rendered upon the subject. It will tend to place bills upon their own merits, which indeed should be their real foundation.—*Exchange*.

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